

The American Friend



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Behind the Scenes in Russia

DAVID M. EDWARDS

Our Calling

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From Westtown to Washington

THE EDITOR

ON THE HORIZON OF THE CHRISTIAN CHURCH

INTERNATIONAL CONVENTION AT TORONTO

World wide Christendom will commemorate in 1930 the nineteen hundredth anniversary of Pentecost. This same year is the one hundred and fiftieth anniversary of the founding by Robert Raikes of the Sunday school which developed into the modern Sunday school movement. It is therefore most appropriate that there be held this year in the city of Toronto, Canada, the eighteenth continental gathering of the friends of Christian religious education throughout the United States and Canada. The founding of that first Sunday school in Gloucester, England, in 1780 was another evidence of the leading of the spirit in this teaching ministry; henceforth the chief emphasis was to be laid by the church upon the developing lives of childhood and youth. The gathering of this International Convention in Toronto in this significant year, 1930, affords further opportunity to give impetus to this great cause, at a time when a widespread materialistic philosophy places wealth and worldly success above spiritual values. Therefore, the Christian forces of North America are called to assemble in quadrennial convention in Toronto, Canada, June 23-29, 1930, there to face the wonderful opportunity of our day to extend the Kingdom of God through religious education.

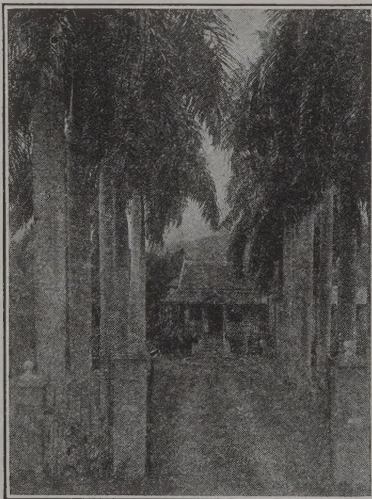
BEHAVIOR CONDITIONS IN HIGH SCHOOLS

The charge that school children have degenerated under prohibition is given a complete denial in the form of a statement by the National Education Association, comprising the entire body of public educators. The statement is made by J. W. Crabtree, Secretary of the National Education Association, in

a bulletin to the press February 17, 1930, and outlines a condition which alone justifies the 18th Amendment. "At the request of President Hoover's Commission on Law Observance and Enforcement the National Education Association arranged to cooperate with its plan to get facts which would show behavior conditions in the high schools of the country comparing 1930 with 1920. It will be some time before this work will be completed, but enough reports have come in to show that conditions in the high schools are much better than in 1920, with respect both to drinking and to general behavior. This is doubly significant in view of the fact that high school enrollment has grown since 1920 from two million to more than five million students—an achievement unparalleled in any country or in all history. Many of the three million additional students who have sought a high school education within the decade have come from poorer homes where in former times drinking was a heavy burden on the family income. Unquestionably the 18th Amendment has benefited the schools beyond measure. The President's Commission on Law Observance and Enforcement is composed of citizens of outstanding ability and of the highest ideals. It has the confidence of the people of this country and is to be congratulated upon its efforts to get the facts."

STILL NEED FOR WORK OF COMMISSION

The announcement that the Commission on Interracial Cooperation will conduct a campaign to raise \$1,360,000 will meet with the approval and the support of every citizen who desires better relations between the white race and the black. The sum will support the Commission in its work during the next ten years. Dr. R. R. Moton, head of Tuskegee Institute, will lead the campaign, assisted by a committee composed of philanthropists, educators and several financiers. Since the Commission was organized in 1919, it has done much to promote fair play and understanding between the races in Georgia and the South. Its method has been the peaceful one of confidence and cooperation of white and Negro leaders. It has called attention to specific aspects of the general racial problem, has sought for and found solutions to correct oppressive conditions. So successful has been its program that not only have its activities been extended through thirteen southern states, its methods have been adopted in South Africa, where similar problems of race also prevail. That the Commission has been helpful in Georgia, where the need for it was perhaps not least, there is evidence to show. Ten years ago it would have been impossible, in this state, to get a verdict carrying electrocution for two white men guilty of the crime of murdering two Negroes. That verdict was rendered last week in a Watkinsville, Ga., court, and another white man was given a life sentence for complicity. The verdict reflects a change of attitude on the part of the dominant whites, a desire that justice be done without reference to the color of the victim's skin; and the change of attitude is in large part traceable to the Commission's activities. The decline of lynching in Georgia should in part be credited to the same cause. From August of 1926 till last month there had not been a lynching in this state. The lynching of the Negro, James Irwin, proves that as much as has been accomplished, there remains more to be done. There is still need for the civilizing work the commission is doing.



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What is said to be the oldest Protestant prayer book, containing prayers dictated by Martin Luther to his secretary in 1520, is on exhibition in a bookshop in New York City. The book was brought to the United States by Hans Trausil, a Bavarian poet. The Lutheran church now has 80,000,000 members and is said to rank third in number of members of Protestant denominations.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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Our Calling

A CONTRIBUTED EDITORIAL

DURING the later part of 1929, Bishop Oldham of the Protestant Episcopal Church, with stately solemnity was enthroned as Bishop of the Diocese of Albany. We are told that he promised to "respect, maintain and defend the rights, privileges and liberties" of the Church. While many Protestants do not practice the impressive ritual of the Protestant Episcopal Church it remains true that to everyone of us comes the demand to maintain and defend the rights, privileges and liberties of our faith. To many this seems an extremely difficult thing to do. Life is very complicated. Protestantism is so conservatively and comfortably situated, as to material things, that it hardly understands the dangers threatening it. An eminent New Yorker, watching his business with tireless energy, used to say, "It is a sunny day that brings out the adder!" So is it with the spiritual life.

Jane Addams has written that immigrants say quite openly, "You can do anything in America if you pay for it." Not long ago I heard a minister quote a young man who had remarked, "We don't care a rap about Jesus or his ideals, we want to do what we want to do." This lad spoke the thought of many. It is the province of the Christian to set the individual example which will make possible the acceptance of the precepts of religion by the younger generation. Are we doing this?

There does not seem reason for deep pessimism as to the future of Protestantism. Yet unquestionably we are not advancing in spiritual force as we might. The claim is made that the religious impetus acquired within recent centuries has spent its energy and power. Old time fervor has in many instances disappeared. Proselyting zeal has diminished. Determination to stand for the civil and religious privileges for which our predecessors contended has seemed to weaken.

During an address at a meeting of ministers not long ago the speaker said that "we want to put more spiritual fire under the boiler." Too frequently we leave the spiritual testimony of the Church with boards and committees. Superintendents of Sunday schools often labor under the disadvantage of being compelled to rely on teachers who comprehend very little about religious matters. In some cases school teachers are being employed and paid to teach religious truths which they may—or may not—understand. Do we forget that Christians are in the grandest business in the world? The great radio, steel, oil, tobacco corporations seem to exceed us in energy and

power. Yet we deal in the most eminent interests of mankind—we deal in the imperishable things of the soul.

How shall we overcome the tendencies of the times? Conservatism will not be sufficient of itself. Conservatism is not necessarily the token of a timorous attitude, nor is Liberalism always the sign of a bold disposition. Change does not always mean progress. Charming and skillful literary efforts are not of themselves sufficient to carry the message of the Spirit of God. We do not advance through negotiations. No growth is possible except through action.

Bishop Francis J. McConnell has written, "All knowledge which ends in conviction begins by doing something. We do not arrive at a knowledge of God by sitting down and thinking about God." Are we forgetting our stewardship? Is the pressure of business, or worldly interests unduly affecting our religious lives? Is there not a stewardship of time, and are we availing ourselves of this? Is there not a stewardship of business and profession? Is there not a stewardship of influence? Is there not a stewardship of personality? Is there not a stewardship of money on the part of many? Is there not even a stewardship of poverty—do not the poor sometimes lead us toward the Kingdom of God? Is there not a stewardship of evangelism? Are we ready to share with others the splendid news of Christ's rescuing love? Is there not a stewardship of prayer? Are we as we might availing ourselves of the possibilities of private and public approach to God?

Despite crimes, lapses and discouragements there are millions of young people in the United States who love their Lord, who desire more light, who want to serve him. Opportunities to spread the gospel exist as never before. Travel and scientific facilities, education and literary achievement may all be utilized on behalf of Jesus Christ. Philosophy, psychology, scientific research, are to a certain extent still on trial. The patent fact that different interpretations regarding these problems are continually arising should lead us to appreciate that spiritual truths alone remain immutable. The work of the divine Spirit goes on in the minds and affections of humanity—it cannot be stayed. God has always revisited his people, and will do so again and again.

Helen K. Kim, Dean of the Ewha Woman's College, Korea, has thus addressed women: "I think Christ will pity us women, if we still are timid and hesitant about bearing witness to him in all the walks

of life—I think he would say to us, 'Women, have not I freed you? Why are you still so timid? Go forth courageously with my message into all phases of human life. They need you there.'

Let us bestir ourselves in our generation. Let us individually be loyal to our regnant Master. There is warning in the old song:

"For the sake of a nail the shoe was lost,
For the sake of a shoe the horse was lost,
For the sake of a horse the rider was lost,
For the sake of a rider the battle was lost,
For the sake of a battle the Kingdom was lost."

Probably we have too easily accepted conventional generalities—possibly we have not accepted specific application of New Testament teachings, or offered

obedience to the Spirit of our Lord. Let all of us, as it was said of Bishop Oldham, promise to "Respect, maintain and defend the rights, privileges, and liberties" of Christ's Church. Away with excuses, away with negations, away with fears, away with dodging the responsibilities of the hour! Do not let us be content with mediocre Christian experiences. Let us be definite. Let us determine to consecrate all we have to the service of our crucified Lord—that no business, no pleasure, no pain shall separate us from the service he has a right to demand. Let us dedicate all we possess to our glorious Christ. Let our lives count for him—the alluring, the appealing, the transforming Son of God!

WM. C. ALLEN.

Denver, Colorado.

Observation and Comment

From Our London Correspondent

WHAT is meant by the word "Parliament?" Does it include the House of Lords? Evidently, in the opinion of the Labor Government it does not, in all cases. When the matter of re-establishment of diplomatic relations with Russia was to be approved it was not laid before the House of Lords, notwithstanding the fact that such action required the approval of "Parliament." The Secretary of State for Foreign Affairs, Mr. Arthur Henderson, in replying to a question on the point stated that in such cases "Parliament" meant only the House of Commons. There is plenty of precedent for this position. Even the last government acted similarly.

That there is just now a growing tendency of the House of Lords to insist upon its prerogatives just as far as statute and precedent will allow, is abundantly shown. There is being negotiated between Great Britain and the U. S. S. R. a commercial treaty. Recently a member of the House of Lords expressed the very strong feeling that no such treaty should be consummated without the Lords being given the opportunity to consider it. According to precedent such treaty could be made and ratified by the Commons even though the Lords disapproved.

Doubtless the reason for this rising demand on the part of the Upper House, is the fact that it is mainly Conservative and has a growing feeling of uneasiness at the socializing tendencies of the Labor Government, although these tendencies are scarcely manifest enough to be seen. Indeed, one strong criticism of the present government is that it came in on socialistic promises and is doing nothing to redeem them.

CELTS ARE CANNY

A characteristic difference between the mental processes of Anglo-Saxon and

Celts is again illustrated by the first statements concerning naval needs of America and Great Britain, as compared with those of France. The former were general, indefinite and unspecific; while the latter were just the opposite, giving exact and detailed figures as to definite requirements. Thus the French mind has again scored on the English and American. When the issue is joined the French will be much better entrenched in their position than will be either the American or the Briton. One is reminded of the impotency of Woodrow Wilson in the hands of M. Clemenceau at the Council of Versailles; but the Welsh mind fared better, for Mr. Lloyd George was more than a match for the great Frenchman.

ET TU, GERMANY!

The German Government is commencing the erection of five war vessels, this being the limit allowed by the Treaty of Versailles. This is very inopportune; especially so for the German Government to do such a thing, for the French attitude at the Five-Power Conference has doubtless been influenced by it. In the French statement of her naval necessities the position at one point is justified by this phrase: "In view of the appearance of a new type of battleship." This can only refer to the "Ersatz Preussen," the battleship just completed by Germany. The age-long fear of Germany is thus fanned into a brighter flame and will doubtless result in all the navies of the world being larger when the Five-Power Conference closes than they would have been had Germany not pursued the policy of taking full advantage of the limit granted her in 1919.

While one cannot speak with any assurance, one is inclined to conclude that the activity of Germany just now is occasioned by a fear that unless action

was taken now, difficulty in doing so later would be increased. Certainly Germany's payments, required by the Young Plan, does not suggest this as an opportune time to enter upon vast expenditures for naval armament. Neither can such be justified by any such reason as any one of the Five Powers in conference at London can advance in support of large navies, for Germany has no "colonial empire" to "protect." The adoption of such a course by Germany cools down, just a little, the ardor of the sympathizer with her in the terrific struggle before her to meet the terms of the Young Plan and causes one who thinks that it would be best for all concerned to "wipe the slate clean" and forget all "debts" and "reparations," to modify his thought a little. For if to do such would release funds for the re-erection of a war machine, it may be best to let matters take their course. But, then, one checks himself in this process of thinking, for he has little assurance, as yet, that the governments to which Germany will pay will make much better use of the money.

PATRIOTISM IS NOT ENOUGH

There are many monuments in and about London. These commemorate almost every variety of event and sentiment in existence. There are those to the memory of men in every walk of life and from many lands. There is the statue of Nelson on its one-hundred foot granite shaft and surrounded by the massive bronze lions. There is the statue of George Washington and just across from Westminster Abbey there is the wonderful statue of Abraham Lincoln. You may rest assured that these, whenever I pass them, give me a thrill. That the hero of the rebellion of the American colonies, and we must remember that it was rebellion from the point of view of

England, should have been granted this honor is a thing to stir the heart of any American. That the product of the Kentucky hills, the woods of Indiana and the prairies of Illinois should have achieved the place of prestige and appreciation in the love of humanity that prompts such honor is of intense interest to a citizen of the Great Republic.

But as great as are all these monuments and statues, there is one, a very modest and inconspicuous one, that touches me more deeply than all of them, and carries a message to my heart that none other does. Coming up from Trafalgar Square to Charing Cross Road one sees in the center of the "circus," as these junction of streets are usually called, a monument standing, on one side of which is the figure of a woman dressed in plain, long, flowing robes. On the four sides of the monument above the figure are the four words: "Devotion"; "Humanity"; "Sacrifice"; "Fortitude." On one side to the right of the figure are the words: "Faithful Unto Death"; and on another side are the words: "For King and Country." Underneath the figure are the words that carry the spirit and reveal the sentiment back of the monument: "Patriotism is not enough; I must have no hatred or bitterness for anyone."

This is the monument reared to the memory of Edith Cavell, whose tragic death during the early part of the World War moved the heart of all humanity and revealed the awfulness, cruelty and ruthlessness of war as no other sort of event could have done. The words quoted above were her words in the hour of execution and reveal a magnificence of spirit that descends like a benediction upon the one of sober, serious thought who stands with uncovered head to read them. Her statue needs not to be raised aloft on a one-hundred foot column; her spirit of forgiveness will be lifted high and carried far by those who read her words. How much greater is her spirit of forgiveness than can ever be any sentiment of mere patriotism.

PATIENCE NO LONGER A VIRTUE

A stage has been reached in the proceedings of the Five-Power Conference that we were warned would be reached sooner or later. We were told by both President Hoover and Premier McDonald that we would need patience. We were asked not to prejudge the results until the final agreements were reached.

Nevertheless it is difficult to remain silent when the evidence that the Conference is becoming entangled in minor details and seems to be missing the real issues is so strong. Three deficiencies are very evident. First, the Conference has not identified itself with the world movement toward disarmament begun at Versailles in 1919. One clause in the Versailles Treaty should have furnished

the point of contact between the Treaty of Versailles and the work of this Conference. That clause is as follows: "In order to render possible the initiation of a general limitation of the armaments of all nations, Germany undertakes strictly to observe the military, naval and air clauses which follow." Then come these "military, naval and air clauses" which everybody supposed were to be a model for the actions of all nations in the limitation of armaments. But almost every nation has increased armaments from that day to this. The United States is bound, logically, to this part of the Treaty of Versailles, even though the Treaty was rejected, for in 1921, the Senate ratified a separate peace treaty with Germany in which was retained certain parts of the Versailles Treaty, notably Part V, in which the above clause appears.

The second deficiency in the agenda of the Conference is the total absence of any mention of the Paris Peace Pact, which is the shortest route to the crux of the whole matter of disarmament. Having agreed to abolish war "as a means of national policy," how are these nations to manifest their sincerity? There is just one way and that is to proceed as if war as a means of national policy has been abolished. This the Conference has not done.

The third deficiency is in the evident fact that the representatives of the Five Powers here in London apparently do not know how far the citizens of their respective countries have gone in their desire for the abolition of war. To the citizens of these countries this is no longer a political question requiring "maneuvering for position" and the practice of "trading." It is a great humanitarian question that requires statesmanship as well as political acumen.

There is one other situation which is in reality a deficiency, which should never have occurred, namely, the absence of Germany from the Conference. By neglecting to invite Germany, the Five Great Powers flaunt again the fact that she is a vanquished nation. Perhaps it will be said that Germany is not a naval power and therefore has no interest in this Conference, but in the final analysis everyone knows that Germany is vitally connected with the considerations that are claiming the attention of the Conference. Had Germany been invited she would without doubt have refrained from battleship building for the present at least.

These deficiencies will without doubt rob the Conference of that measure of success that should be achieved. At present (Feb. 22) it is a conference on arithmetic with addition, subtraction, multiplication and division as the main activities of the delegates. However, the

fact that the representatives of the five greatest Naval Powers of the earth are in one place meeting daily and getting better acquainted is one of great significance.

THAT VICIOUS CIRCLE

The downfall of M. Tardieu's government arouses grave apprehension for the progress of the Conference. True, the French statement is disappointing in that it provides for a vast increase of the French Navy and in consequence, on the basis of parity between the navies of France and Italy, upon which the Italian government seems to be determined to insist, of the Italian navy as well. This seems also to suggest that failing to get a reduction of the present figures of the French statement, Great Britain will elevate her estimate. This in turn will affect the estimates of the United States representatives; and as Japan is insisting upon a 70% ratio of the Navies of Great Britain and the United States, the "vicious circle" will be complete. And so the French fear of Germany is the point of departure for larger navies and for the failure of the Conference, should such as is suggested above be the issue. This in turn is stimulated by Germany's movement to erect battleships to the limit of the permission granted in the Treaty of Versailles; and this in its turn is caused by the Polish activities in military and naval construction. That the activities of Poland are occasioned by the problems connected with the Polish Corridor can easily be seen. And so it goes. The whole difficulty is traceable to lack of confidence.

ITALY SHOWS SIGNS OF SANITY

It is hardly correct to say that Italy demands "parity" with France. The position of Italy seems to be based upon as sound principles as that of any other of the Five Powers and the spirit back of that position seems to be all that can be expected at this writing. S. Grandi states that Italy's position is that navies should be only for defending purposes and can therefore be greatly reduced, inasmuch as there is no intention on the part of any nation to engage in aggressive war. At this time Italy feels compelled to insist on the right to maintain as large a navy as any European Power. However, Italy stands ready to reduce her navy to as low a point as other nations in Europe. This is a challenge which should call forth the heartiest response. If the men who spoke for their respective countries on the opening day of the Conference meant what they said, it would not take long to reach an agreement, and that agreement would be to reduce navies greatly.

IF UNCLE SAM WERE A MEMBER

The dire consequences implicit in the absence of the United States from the

League of Nations appear when it comes to amending the Covenant of The League so as to make it conform to the Paris Peace Pact. The Covenant of the League provides for war in the event of the failure of a unanimous decision of the League, should two nations appeal to it for a settlement of a difference between them. The Paris Peace Pact abolishes war as a means of national policy. According to Article 16 of the Covenant, governments agree to sever financial, commercial and personal relations with a state that goes to war without submitting its case to the Council of the League. Suppose that a nation should violate this arrangement of the Covenant as it is set forth in Articles 12, 13 and 15. The United States, not being a member of the League, would continue "financial, economic and personal relations," while other nations, Great Britain for instance, would be required by the Covenant of the League to undertake to stop the entrance of supplies into the country of the offending nation. In doing this she would interfere with the commerce of The United States and war might easily ensue. If the United States were a member of the League this would be obviated. Failing this the United States and Great Britain should without delay consult together with a view to determining what would adequately implement the Kellogg Pact.

WHY PROTEST SHOULD BE MADE

The movement of all Christendom to protest against religious persecution in Soviet Russia doubtless meets the approval of most peoples of the world. It may be that many wonder why these protests have been delayed. Persecution has been in progress for a decade, why has not a protest long ago been made? The reason for the delay is probably various and would require much space to amplify; but the most operative reason was the fear that any protest would only serve to make the lot of those persecuted more severe. That this reason has been well founded and that the protests now forthcoming will so result, is little doubted by anyone who senses the character or feels the temper of the Soviet despots. That these men care not for God or man is a patent fact. That they are wholly unscrupulous, desperately ruthless and utterly abandoned to the prosecution of their diabolical enterprise is a certainty. Consequently protests of whatever sort or from whatever source will be useless, so far as mitigating the evil is concerned.

Nevertheless these protests must be made. If religionists should "hold their peace the very stones would cry aloud." While the immediate results of these protests will be nil, the ultimate outcome will be beneficial; for thus does all re-

ligion identify itself with the suffering of those who are persecuted as well as with the reign of God in the hearts of men and in the affairs of humanity. The harvest of righteousness to be reaped from the seed of blood and suffering now being sown in Russia will be the more sure and abundant. There will come a day when Christianity, when religion, when reverence for God can again be lifted up in this persecuted land and the protests now being made will open the way for the rendering of that assistance which will be necessary when that day comes. In making these protests Christianity, as well as other religions, is opening the way to assist in the rebuilding when the time comes—as come it will—which silence now would prevent.

DAVID M. EDWARDS.

PENN COLLEGE PASTORS' SHORT COURSE

The Thirteenth Annual Pastors' Short Course conducted by Penn College for the Pastors of Iowa Yearly Meeting, was held February 17 to 21. All but five of the meetings in the Yearly Meeting were represented by their pastors, the largest representation yet secured.

With more opportunities for discussion this year, the pastors showed independence of thinking and a willingness to listen kindly to sharp differences of thinking. A wonderfully fine spirit was shown throughout the sessions. The pastors conducted an hour of morning devotions each day. The spiritual climax was reached at the very closing hour when Professor Bedford's Bible Hour resolved itself into a consecration meeting.

The faculty for the Course was H. Linneus McCracken, Edgar H. Stranahan, H. Clark Bedford, of the Penn College faculty; Mrs. Walter Hutton of Des Moines, Iowa, who lectured on the use of Art in church work and gave a special lecture on "Making the Sunday Evening Meeting Vital"; Charles O. Whitely of Marshalltown; and Percy M. Thomas of Des Moines. Mary I. Winder gave a talk on Peace. A committee from the college Y. M. and Y. W. C. A. conducted a recreational program each afternoon. College Avenue Friends Church entertained the pastors one evening at their Church Night. The "P. K.s" (Pastor's Kids) of Penn had a special dinner for their parents one evening. All of the pastors are guests of the college while in attendance. Travel expenses are pooled and are covered by each pastor paying \$5.00 whatever distance he comes. The Yearly Meeting makes an appropriation to help defray the expenses of securing special speakers and incidental expenses.

The pastors and the College alike find the Short Course a most helpful experience.

PERFORMANCE BETTER THAN PREACHING

The following remarks were recently given at the Friends Bible School at Belvidere, N. C., by H. C. Chappell.

Now that prohibition is the law of the land, it continues to be the duty of the church school to warn against intoxicants. The harm to the individual, as well as the community, in intoxicant liquors must be impressed again and again. In addition to the old lesson of it being a moral wrong, it is now legally wrong. Boys and girls must be taught that all who drink, as well as who sell, take part in liquor lawlessness. If it were important to teach against drinking in old days, when saloons were licensed, it is much more important now, since the liquor traffic has been outlawed.

For any country to expect to get rich from the revenue derived from the sale and manufacture of intoxicant drinks, you had just about as well license a Sherman's Army and let it plunder that country as it did the South in 1865, and get a tax from it. Money spent for liquor and tobacco is money wasted. Money and time wasted is what brings ruin, financially, to the laboring classes.

The nation's cigarette bill last year was \$780,000,000. Enough of them were taken from bond last year to make approximately 1000 for every man, woman and child. It is said that some factories ship out a train load of cigarettes every night. Is it not our duty to discourage the use of tobacco in every form, as well as liquor among all our peoples? Especially those whom we look upon to be our leaders. I think we need leaders in every department of our schools and churches, who not only point out the way for others, but go that way themselves, as is well illustrated in the following poem:

"I'd rather see a sermon,
Than hear one any day,
I'd rather one would walk with me,
Than merely show the way.
The eye is a better pupil,
And more willing than the ear.
Fine counsel is confusing,
But example is always clear.

"The best of all our preachers,
Are the men that live their creed.
For to see good put in action,
Is what everybody needs.
I soon can learn to do it,
If you'll let me see it done—
I can watch your hand in action,
But your tongue too fast may run.

"And the lectures you deliver
May be very wise and true,
But I'd rather get my lesson,
By observing what you do.
For I may misunderstand you,
And the high advice you give,
But there is no misunderstanding,
How you act and how you live."

February Meeting of A. F. S. C.

Important Changes in Personnel

ONE BY one the names of the Service Committee's first workers disappear from our letterheads. Charles F. Jenkins, who has served as Treasurer of the Committee ever since the beginning, has asked to be relieved of his duties in that position, in which he has always been "generous of time and strength," and has "won the admiration of all his associates."

Especially welcomed at the meeting were C. F. Andrews, of India; Henry T. and Joy Hodgkin, newly arrived from England for the work of Pendle Hill School; Walter C. Woodward, of Indiana; Stephen Rushmore, Chairman of the New England branch of the Service Committee; and Stanton Baily, of California.

CHANGES IN PERSONNEL ABROAD

William Eves announced for the Foreign Service Section that Richard L. and Mary Goodhue Cary, of Baltimore, are to be our representatives in Germany, taking the place of Gilbert and Marga MacMaster. Richard Cary was in Germany during the first child-feeding period, in 1920, serving in Hamburg. He is now giving up a good position on the editorial staff of the *Baltimore Sun* because of his concern to learn Germany better and to interpret it to the life of this country. Richard Cary will probably go over in June, his family following later. Gilbert MacMaster will stay in Berlin until July, and introduce his successor to the work. The Section has asked Gilbert MacMaster to go to Moscow with Clarence E. Pickett as he has long been in close touch with our work in Russia.

Changes are also taking place in Geneva. Irene Pickard is withdrawing as the Warden of the Hostel, although it is hoped that she and her husband, Bertram Pickard, may be in Geneva for several years yet. The Hostel Committee has begged us to appoint Mabel Ridpath, an American young lady, a widow, living in Geneva, who has already substituted as Warden. She will take over the work on July 1st.

As to the children's clinic in Russia, we have not yet secured a nurse for the post there. The English have appointed one, and we are most anxious to have Anna Haines go as the other nurse. Her experiences in Russia, and the confidence which Russians have in her make her the best we have. There are some obstacles to her going, which we hope to remove, so that she may go in the autumn.

Nobody has yet been found to take Alfred Lowry's place in the Paris Center, and the need is great. Henry Van Etten and Ella and Fred Barlow are over-

worked. We are looking for a Friend with deep concern, some knowledge of the language, and appreciation of the problems of Europe.

A WORD ON INDIA

This was spoken of course, by our friend, C. F. Andrews, who said that letters to him from members of Tagore's Ashram, or settlement, speak most highly of Harry Timbres and his first work there. Harry is now in London, taking the necessary course in Tropical Medicine in final preparation for his India service.

He spoke of the proposed visit of Tagore to this country next fall and also of the effort—"the last effort toward peace"—being made by Gandhi. "Let the English Government show its good-will," says Gandhi, "by doing certain things to relieve the poor of India." Some of his requirements are—remit the salt tax, protect the people from opium, reduce military expenditures. This is his final test of the English Government. Also, some of the Indian Moderates are going to England in March. Toward the end of April, English Friends may be able to take very important steps for peace.

RUFUS JONES REPORTS

Rufus Jones spoke especially of his visits to Salonika and Geneva during the summer. In the first place, he found a Friends Meeting of thirty people, a wonderful group, made up largely of students from many countries, though predominately Greek. Several of these persons joined London Yearly Meeting as a result of the relief work. Others seek the "Wider Fellowship."

"In Geneva I found just what I hoped for in a Quaker Center. It is getting in touch with the leaders of great movements. Bertram Pickard is remarkable for anything he does, and the little Quaker group is known in every part of the city; they have put Quakerism on the map. A Quaker Center should do just this; it should appeal to the constructive forces of the town. One trouble at all our Centers is the great number of agnostics to be met. Europe is full of them, and it takes a peculiar type of person to deal with them."

CLOSING DOWN AT MARION

A meeting was recently held of representatives of the Service Committee, the Federal Council of Churches, the American Textile Workers, and Norman Thomas. It was very satisfactory. The labor union approved our withdrawing from the field, and we began the second week in February to cut down relief. Some families had likelihood of support elsewhere; others were helped to work on farms, etc. We are now feeding 60 to

80 families, instead of 175. Our staff was to stop work March 1st, while a committee from the North Carolina Welfare Commission was to take over the remaining relief, and try to find work for the men. The results of the work may go far beyond the mere feeding. Professor Graham, of the University of North Carolina, Elbert Russell, and two non-Friends, have secured 300 signatures to a published statement on the right of free assemblage for all. Professor Graham feels that "the feeding has called the South's attention to this sore spot; and has also brought together a group of liberal-minded people who may now go forward vigorously in the general industrial matter."

THE NEW HOME SERVICE SECRETARY

Elizabeth Marsh told of her work just beginning in the Home Service field. About 100 young people have already applied for positions for the coming summer, and there are now about 60 openings. She has visited some colleges on behalf of the work, and will visit more.

REGIONAL SECRETARY RESIGNS

Murray S. Kenworthy, who has served for two years as Secretary of the Eastern Central branch of the Service Committee, has resigned from this position. He has done most valuable work in interesting and informing Meetings and high schools of the work of the Committee.

A CONFERENCE ON THE CONFERENCE

On February 23rd Rufus M. Jones represented the Service Committee at a conference of James Shotwell, Nicholas Murray Butler, Carrie Chapman Catt, and a large number of others interested in the London Conference. They discussed the grave situation there, and the apparent inadequacy of the American delegation, which seems to have forgotten both the Kellogg Pact, and the words of Hoover on Armistice Day. This conference drew up a message for the American delegation, and one for Hoover, which first, reminded our delegates that all nations concerned have signed the Pact renouncing war; second, declared "We base our desires on President Hoover's Armistice Day word, 'It can not be too low for us';" third, urged joint reduction as the fundamental basis for discussion; fourth, pledged support to the principle of reduction.

Similar discussions may be held every Monday as long as the London Conference continues. If so, it is important for the Service Committee to be represented there.

PITEOUS APPEALS FROM CHINA

The Service Committee will gladly receive and pass on to the China Famine Fund contributions for the starving millions in China. The suffering there

is frightful, even greater than in 1920-21, when America poured out its riches to help. Indeed, some of the American observers declare that more people are starving and dying than in any other famine in history. Hundreds of thousands, perhaps millions must die.

The Chinese Government is doing what it can for the relief of these people, and, in view of its financial difficulties, a very great deal. The relief which has been provided is distributed with almost no loss whatever, and further relief will be distributed as efficiently, say missionaries on the ground.

Dr. S. Parks Cadman is Chairman, and Dr. Sidney L. Gulick, Secretary, of the China Famine Relief, U. S. A., whose headquarters are at 205 East 42nd Street, New York City. They call for help at once.

QUARTERLY MEETING AT BELVIDERE, N. C.

Eastern Quarterly Meeting of Friends was held at Up River meetinghouse, Belvidere, North Carolina, in conjunction with Friends Institute, February 22 and 23. The first session was a meeting of Ministry and Oversight, held Friday afternoon.

Saturday at 10 a. m. Herman A. Parker conducted the devotional period, which was followed by an introductory statement by N. D. Andrews and an address by Marie Cassell, Field Secretary of Religious Education of the Five Years Meeting. She also brought a message on "The Manner of Worship of Friends," emphasizing the period of silence, although worship can be in silence or vocally.

The weather was ideally warm and a picnic luncheon was served on the grounds, after which came the business session of the meeting. The usual Queries were read, and a request acted upon by the meeting that a letter be drafted to President Hoover giving Friends' viewpoint on peace and expressing a desire that the Naval Conference be a peaceful success.

At 2:30 p. m. Clara I. Cox spoke on the care of aged ministers, saying that there were some ministers in need, and urging that we do our part in God's great field.

The young people's hour at 7:30 p. m. was one of much inspiration. After a devotional period conducted by Mabel Lane, and a song by a trio of young Friends, Clara Cox gave a graphic description of early Quakerism, making her statements clear that Quakerism is primitive Christian service, Friends of humanity and Friends of God. Let the whole world become a Society of Friends.

At 11 a. m. on Sunday Marie Cassell spoke on the Quest for Souls as the highest achievement of human life. Other speakers were Herman A. Parker and Clara I. Cox.

CHURCHES INSIST UPON NAVAL REDUCTION

Leaders Representing Many Denominations Take Strong Position for Peace

The Churches of Christ in America, at this critical juncture of world affairs, are insisting upon a substantial reduction in naval armaments. This fact was made abundantly clear by the 150 leaders of some thirty-five communions and allied religious organizations who participated in the deliberation of the Third National Study Conference on the Churches and World Peace, held in the First Methodist Episcopal Church of Evanston, Illinois, February 25-27.

The following message, unanimously adopted by the Conference, was immediately transmitted to President Hoover and to Secretary of State Stimson, head of the American delegation at the London Naval Parley:

"The Study Conference on the Churches and World Peace, consisting of about 150 delegates from 34 communions and affiliated religious organizations, meeting in Evanston, Illinois, expresses its earnest desire for the success of the London Naval Conference. Maintaining that the Conference should be conducted upon the basis that war has been renounced in the Pact of Paris, we request President Hoover and Secretary Stimson and his associates to press for genuine naval reduction. To this end we urge the greatest possible reduction in all categories, including immediate reduction of battleships and their eventual abolition.

"We further earnestly urge that the United States declare its willingness to confer with other powers when any international crisis threatens the peace."

Not satisfied with this the Conference adopted, without dissenting vote, the following statement on the naval and military budget of the United States:

"In view of the rapidly mounting expenditures of the United States for instruments of war and the warnings which President Hoover has given the American people to the effect 'that current expenditure on strictly military activities of the Army and Navy constitutes the largest military budget of any nation in the world today' and that 'during the current fiscal year the expenditures will reach over \$730,000,000, excluding all civilian services,' and that 'programs now authorized will carry it to still larger figures in future years,' we hold that the churches should resolutely oppose such increased expenditures and that they should work for drastic reduction of military appropriations. The Churches should throw the whole weight of their moral authority into a crusade for winning men's minds to the conviction that the security, peace and welfare of our country and the world depend in this age of science in effectively demobilizing the armed agencies of death and in efficiently constructing and improving pacific agencies for the settlement of every form of strife."

It was also made clear that the Conference stood unalterably opposed to the

continued militarization of the mind of our American youth. The Conference urged "that the Citizens Military Training Camps should be reorganized and renamed without the military element but with emphasis upon physical development, and non-military ways of national service such as projects of reclamation and conservation of natural resources, and that the control of these camps and expenditures for the same should be lodged in the Department of the Interior, or some other civilian agency, and not in the Department of War."

With regard to the Reserve Officers Training Corps, the attention of the churches was called "to the particular dangers of military compulsion, military propaganda and military money inhering in War Department control of this military education in civil universities and schools." Moreover, the churches throughout the country were urged "to gather fact material in local communities and states and study intensively the psychological effects of military courses, especially their effect on the attitudes of students toward such questions as preparedness, the World Court, one hundred percent nationalism and freedom of speech and discussion." It was further recommended that "the National Defense Act should be revised and amended so that our Government, which has signed the Pact of Paris renouncing war as an instrument of national policy, will no longer aid in coercing school boys to prepare for battle."

The question of the right of alien "conscientious objectors" to the privileges of citizenship was brought forcibly to the attention of the Conference by many of the delegates and it was voted that "the United States should welcome as citizens all applicants for citizenship otherwise qualified who conscientiously seek to follow the highest ideals, including those who have, in their own hearts, renounced war as an instrument of dealing with others." It was further urged that "the statutes relating to the naturalization of aliens be amended to this end and be brought into harmony with the spirit and intent of the Pact by which the nations have renounced war as an instrument of national policy."

The Conference premised its conclusions upon the spiritual basis that "God hath made of one blood all nations to dwell together in unity," and that "nations as well as individuals are subject to the moral law."

Action was then taken by the Conference looking toward the incorporation of peace education materials in the teaching curricula of the Church at large. The findings of the Evanston Conference are addressed to the churches in the form of a "Message" to be acted upon by each of the cooperating communions and religious organizations.

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EDITORIAL COMMENTS

The Tragic Trend at London May Yet Be Rectified

DURING the first few weeks of the London Conference, those who have looked forward with so much hope to its far-reaching deliberations, were inclined to be hopeful, and charitable of its tedious and technical preliminaries. As week has succeeded week, however, and the policy of our delegation has become increasingly manifest, hope is being succeeded by discouragement and consternation. Perhaps the first distinct disappointment came when our delegation rebuffed Great Britain on her overture to abolish the battleship. There is so little justification of the capital ship, even from the viewpoint of naval defense, that it is almost incomprehensible why anyone, except those who build the ships, should hold out for these dinosaurs of the deep.

Then, we were shown that our national naval policy must focus on parity with Great Britain. This was a popular plea, but its sinister significance was exposed when it became known that we were suggesting parity by new construction rather than by reduction. In short, to secure parity we wished to build a new battleship. Obviously, this was at utter variance with the spirit of the personal conferences last autumn between President Hoover and Premier MacDonald and violated the plain content of our President's Armistice Day address in which he declared that no reduction of naval armaments could be too low for the United States.

It has become but too clear that our delegation has mapped out a course of action that threatens the success of the Conference. The attitude of patience has been succeeded by one of surprise, indignation and vigorous protest on the part of the peace sentiment of the country. The religious press is speaking out in unmeasured condemnation of the trend of events as marked by the action of our delegation, and such expression is by no means limited to the religious journals. In a burning editorial on "Mr. Stimson's Tragic Mistake," the *Christian Century* deplores the fact that after giving lip service to the Peace Pact outlawing war, our Secretary of State proceeded as if no such pact were in existence. We take the following paragraph from a cover page editorial published by the *Congregationalist*:

"Will America never free herself from the ineptitude that dogs her path toward peace and come out boldly and uncompromisingly in a leadership in accordance with her own major actions and pronouncements? Having performed the chief work of creating the League of Nations, she refused to go in; having established the Kellogg Pact, in the very hour of its signing, she launched a large campaign of cruiser building; and now, having created most favorable hopes and expectations, after several years of disappointment and reaction, she injects at the most inopportune time a new proposal for rivalry in battleships. If she were taking vigorous leadership in a demand to banish all battleships, it would be more in accordance with the facts and necessities of the situation. It

would give some real point to America's leadership in connection with the Kellogg Pact, and it would give hope and power to present negotiations looking toward naval disarmament."

Other and similar expression could be quoted, but the above suffices to show the feelings of disillusionment and despair that are succeeding the former feelings of hope. But we should not resign ourselves to our misgivings and our fears. We believe that if the peace-aspiring and peace-devoted forces of the nation will speak up with sufficient energy, directing their expression to the President and to Mr. Stimson, something may yet be accomplished at London. Public opinion is more powerful than is sometimes realized and can without doubt modify the policy of our delegation if sufficiently voiced. This is the immediate task before us if a tragic course is to be rectified and a desperate cause saved.

To Those Who Are Indifferent to Military Training in Our Schools

WE ARE surprised and disappointed now and then at the degree of indifference, not to say complacency, with which some of our friends accept the principle of military training in our schools and colleges. They belittle the idea that it creates war-mindedness among the students and think it really a harmless practice from which good discipline may be derived. Even some Friends take this attitude.

What is it all about anyway? Are those of us fools, tilting at windmills, who see a growing menace in the increasing pressure for military training and in this pretty college girl colonel stuff? What is back of the insistent demand for compulsory military training in our schools? We may be sure that those who are deliberately and persistently pushing it into our public school system, have some clear purpose in mind. What is it?

That purpose is not the apparent one. It is not for the actual training involved. Army officials have themselves admitted that so far as preparation for actual war is concerned, the benefit of the military training is so negligible as to be practically nothing. The physical benefits cannot be urged with conviction since physical education experts frown upon military drill as inadequate if not actually harmful to correct physical culture. What, then, is the purpose? We have not seen it more clearly stated than in the following words in an editorial appearing in the *Des Moines Register*:

"Everybody recognizes that military training in the schools is not today for the purpose of having soldiers for defense. The purpose of military training is to train the thinking of the people, to have the people ready when the time comes for the nationalistic view of world relations. The fundamental conception of militarism is that every alien group is a potential enemy and the fundamental study of militarism is to be ready both for offense and defense against any alien group in the world. That is the spirit of military training. It is not

training for world civilian processes, because the military mind does not believe world civilian processes can come or will meet the situation if they do come.

In the end every situation comes right home to the local community and to the individual. The future relations of the world whether for war or for civil adjudication are not being settled in the London Conference, they are being settled in so far as we are concerned in the convictions of the people of the United States. If the people really believe in an ordered world of civilian processes, the sort of world we have made in miniature on this continent, that points to one result. If they are really becoming more nationalistic and less interested in world affairs, that points to other results.

"Of course the argument is not stated quite so baldly when it is made for military training. Then military training is pictured as physical culture, the habit of obedience, a decent preliminary readiness to act in case of emergency, and the rest. But the fact remains that the groups that have military training are the groups that are ready for war, and without exception are the groups that look on war as one of the fixed facts in human progress. With all that is said about abandoning war, nobody of the military mind believes war will be abandoned, a fact that was frankly stated in Chicago by General Pershing when he said the United States must look ahead to war and be ready for it."

War Department officials and those like-minded see clearly that compulsory military training in our schools and colleges presents a fine opportunity to get the nationalistic and militaristic point of view impressed upon the students of the country. No inducement is overlooked for making the training as advantageous, attractive and popular as possible. Hence, the free uniforms, the shining bayonets for target practice, the prancing horses, the military parties and pretty girl colonels. Everything possible is done in the lavish expenditure of money to create a favorable attitude toward the military establishment. These boys—and girls—will soon be voting citizens and will be useful when increasing appropriations for military and naval purposes are being asked. The Military-minded leaders know exactly what they are about and we give them credit for cleverness and sagacity. They know what they want and they know how to get it. In this very fact alone, to say nothing of others, is there not sufficient ground for all who prefer the methods of peace to look with suspicion and disfavor upon this whole system of military training in our institutions of learning?

A Statement From One In Authority

DAVID M. EDWARDS writes from London that he hopes millions of Americans "listened in" to hear Philip Snowden's message to the citizens of the two great English speaking nations. He thinks that anyone who did, unless he be hopelessly impervious to truth, will never again have any

qualms as to the absolute necessity of ridding the peoples from the incomparable burden of supporting war preparations as well as to the fact that "armaments are irritants." Mr. Snowden is a master at figures and their interpretation and his word on this subject is the "last word." His speech should be printed and "illuminated" and hung where everybody would be compelled to read it. Here is a sample of that speech:

"The annual cost of armaments, however, is but a small part of the burden which nations have to bear as a result of this policy of relying upon force for national security. Armaments are a preparation for war. The foolish maxim that to be prepared for war is the best policy to avert it has been proved to be utterly wrong. Armaments are a provocation to war, and they are maintained and strengthened in the belief in the possibility or probability of war. They maintain the war mind and when international differences arise there is always the temptation to resort to their use for the enforcement of a nation's demands. War never settles anything. It never increases a sense of security, even in the victors, though as a matter of fact, there never are victors in war. War is the only game from which both sides rise the losers."

It's High Time to Disarm the Chemists

IN ALL the discussion of the possibilities of naval reduction incident to the London Conference, writes our correspondent from London, one hears little concerning the elimination of rivalry in chemical preparedness for warfare. That most of the leading nations are financing great activity in the discovery of new and more deadly chemicals and in their more efficient use in warfare is, or may be, well known; and notwithstanding the universally recognized fact that this will be the principal activity in any future war of a world character, nothing is done and little is said about the importance of dispensing with rivalry in this field.

And now comes a noted chemist, Dr. Herbert Levenstine, President of the Society of Chemical Industry, declaring that advancement should be made in the perfection of this "branch" on the ground, first, that war is inevitable, and second, that chemicals are much more humane than explosives.

In view of such advocacy from so eminent an authority, is it not high time that the possibility of disarmament in this branch of warfare be seriously approached? One situation urges this strongly and that is that whereas the tendency in armaments in all other branches is toward uniformity, the secrecy with which work in chemicals may be carried on allows for divergence and gives nations a chance to spring surprises upon others, thus adding to the feeling of insecurity. If a feeling of insecurity remains and is allowed to increase, there will be little chance for actual disarmament to make progress and rivalries to diminish.

AMERICA AND THE LEAGUE

BY FELIX MORLEY

ON December 9, 1929, Mr. J. Pierrepont Moffat, *Charge d'Affaires* of the American Legation at Berne, signed the three protocols providing for American membership, with certain reservations, in the World Court. The proceedings were of the simplest nature with only a handful of League officials and a very few outsiders, of whom I happened to be one, attending in the office of Señor Buero, the former Foreign Minister of Uruguay who is now Director of the Legal Section of the League Secretariat. But nobody who witnessed the

ceremony, and indeed, nobody who visualized it against the background of American relations with the League, can fail to realize that the step was one of very great significance in the development of American foreign policy.

On January 10, 1930, the League of Nations reached its tenth anniversary. During that decade, the end of which was appropriately marked by this American signature, the relationships of the United States to the League have passed through a complete cycle. The significance of the Administration's action in behalf of

World Court membership, following the Kellogg Pact and the steadily increasing participation by the U. S. Government in all the technical work of the League, is the unmistakable evidence thereby given, that co-operation between the United States and the League is becoming steadily more pronounced. American policy, indeed, is now following a course which, logically, can only lead to eventual League membership.

To understand the contradictions in the past relationships of the United States to the League, it must be remem-

bered that the original impetus for involving the United States in organized international cooperation was sponsored by the Republican Party. It was Republicanism which embarked America as an imperial power by acquiring the Philippines, the Panama Canal, and Porto Rico, with a consequent pressure towards economic and political expansion in the Orient and Latin-America. It was Republicanism, as evinced in the politics of the country's greatest manufacturers, which has built up an export trade in Europe demanding closer political relationships with that continent. It was Republicanism, also, which, by the enunciation of the Open Door policy in China, by the support of the pre-war Hague Peace Conferences, by the development of the Pan-American Union, showed clearly an appreciation of the need of organized peace as well as organized power in American foreign relations.

Just as the Republican Party, because of its overseas commitments, stood for an earlier American participation in the World War, so did its leaders in the first years of this war, sponsor the most clear-cut ideas of how a repetition of such disaster could best be averted. The "League to Enforce Peace" of 1915 was dominated by men like Taft, Roosevelt, Hughes, Lodge and Lowell, in spite of the fact that its program envisaged an organization whose members should "jointly use forthwith both their economic and military forces against any one of their number that goes to war or commits acts of hostility."

The tragedy of President Wilson's failure to bring the United States into the League at the outset did not lie in any injury done to the League thereby. Probably the League has found itself more quickly and has pursued a policy more in accord with the present organization of the world community, by reason of American abstention. The tragedy lay in the fact that in defeating President Wilson, the dominant party in the United States also discarded its whole theory of international relations, thereby making inevitable the chaotic condition of American Foreign Policy which ruled from the accession of President Harding until about the middle of Mr. Coolidge's term of office.

Fear of this outcome was shown between the lines of the famous Memorandum of the thirty-one leading Republicans, including Hoover, Stimson, Root and Hughes, who publicly urged the election of Harding as the best way to get the United States into the League. But the methods used by the Republican Party to defeat Wilson had brought the situation completely out of the control of the Party leaders. Vicious anti-League propaganda had created absurd impressions, as the idea that United States membership in the League would

injure Ireland, ruin Germany or entail sending "American boys" to Armenia, Tibet or Timbuctoo to fight in some sort of nebulous League army. Such outcomes might have been possible in the sort of "League to Enforce Peace" envisaged by Roosevelt and Lodge. The record shows their palpable absurdity so far as the present League of Nations is concerned.

Having opened Pandora's Box in 1919, the Republican Party has had to spend ten years in getting the bogies back again. Some of them, it is to be feared, will never be returned. They have taken permanent residence in the cranial recesses of Senators Hiram Johnson, Moses, and other irreconcilables. But nothing is more clear than the fact that recent Republican policy has been very largely concerned with the thankless task of living down the shameless spree of 1919 and thereby clearing the way toward the participation in international cooperation which all its traditions demand.

A very brief survey of the development of American cooperation with the League will serve to make the tendency clear. During the first year its formal communications to Washington were not even answered by the State Department. Then gradually came the first timid essays in cooperation. Participation in the Health work of the League was tried and no thunderbolts from Heaven shattered Senator Borah's office. Gradually cooperation extended from the "humane" to the "technical" activities of Geneva. By 1928 President Hoover was able to say in his speech of acceptance that the United States was glad "to cooperate with the League's endeavors to promote scientific, economic and social welfare, and secure limitation of armaments." As a matter of fact there are not half a dozen League members which play a more active part in its technical activities than do the official and quasi-official representatives of the United States.

This situation is beginning to be understood in America and arouses no hostility worth consideration. But it is seemingly believed that the United States as yet plays no part in the political activities of the League. There could be no graver error. The political participation is indirect, oblique, and often surreptitious, but it is none the less there. The extent to which the Kellogg Pact has implicated the United States in League policy is not yet realized, nor even fully apparent to close observers, but there are indications. It has been pointed out that the Kellogg Pact serves as a bridge between the United States and the League by assuring American neutrality in case the League is ever forced to declare a State an aggressor against world peace, but it is also possible that the Kellogg Pact will be relied upon more and more by the League in cases of incipient conflict where

a non-member of the League is involved. In this connection it is notable that the Pact was invoked in the recent Sino-Russian dispute while the League took no formal action, as it would have been forced to do had the Kellogg Pact not been in existence. In that instance the Pact served as the League's first line of defense and the United States was, in effect, the League's agent.

If American accession to the World Court is ratified by the Senate, the United States will be represented on the Council and the Assembly of the League for the purpose of electing World Court judges, and will also take an *ad hoc* seat on the Council whenever there is a question of that body asking the Court for an advisory opinion. Representation on these League organs for specific purposes is, in theory, not a very long step from representation for all purposes. But because of this phobia against the League which has been stimulated in the past, one must anticipate a slow development of policy in this direction. There is good reason to believe that the next step, foreshadowed by the Kellogg Pact, will be for the United States to confer with other members of the League Council in all cases of a violation of the Kellogg Pact or the League Covenant, which will be joint violations after the Covenant has been revised to bring it in line with the Pact. This course was foreshadowed when the State Department obtained the collaboration of several members of the League Council before sending its December note on the Manchuria dispute. For a time it will doubtless be made to appear that American collaboration is with the members of the League Council as separate governments, but this distinction without a difference need not bother anybody.

The tenth anniversary of the League therefore sees the Democratic Party still loyal to the pro-League Wilsonian tradition, and the Republican Party, under its present leadership, steadily reverting to the policy of cooperation which it jettisoned for superficial reasons in 1919. The fight against ratification of American membership in the World Court is likely to be bitter just because that action would foreshadow a much closer approach to the League. It is probably desirable that the fight should rally the partisans of both sides. The issue which will be fought out then is fundamentally the issue of whether or not American repudiation of the League in 1919 was a temporary aberration or an aspect of permanent policy. And the very stars in their courses fight against the latter interpretation.

Geneva, January, 1930.

(The above article is released for publication in THE MESSENGER OF PEACE by *The Friend* (London), and *The World Outlook*.)

BEHIND THE SCENES IN RUSSIA

BY DAVID M. EDWARDS

RECENT developments in Russia having to do with the activities of the Bolshevik government in religious persecution and in its efforts to communize agriculture are of world-wide concern. The public press is full of statements concerning them, and after "squeezing all the water out" of press statements there is sufficient residue of reality to warrant the conclusion that these efforts are extreme beyond the comprehension of men and women who dwell unmolested in peaceful, free, protected communities. In short, it is quite evident that the Soviet government is determined to "go the limit" in its efforts to build a thoroughgoing Communist State, using that term in the most extreme sense that it can be conceived.

THE PEASANT AND HIS BACKGROUND

It should be known by the student of present-day Russian events that the history of that country has been what may be called "collectivist." People have been always dealt with en masse. One can convey the idea here set forth by a contrast with English history, which has been mainly individualistic. English history throngs with great events which were the action of individuals who defied the general practice, even when this involved defying the law of the land, and gained points of freedom for their fellow countrymen. Thus Hampden refused to pay the "ship money," and won his point. Now there is nothing of this in Russian history. Serfdom came about by the constant necessity of resorting to warfare to protect the land from the incursions of the Tartars and other barbarous tribes with which the Russians were surrounded. Men of ability naturally came into places of leadership by their capacity to organize the rest of the people into armies and to lead them on the field of battle. These men soon became the "squires" and the people soon became "serfs," the progenitors of the peasant today.

Serfdom continued down to 1861, when the Tzar, Alexander II, gave liberty to the people. During all the history of the country, however, down to 1861, the peasant had held tenaciously to the theory that the land belonged to him, and when serfdom was abolished he was given one-half the land, which amount had increased to four-fifths by 1917, owing to the desertion of the land by the squires, who, after the liberation of the serfs, found it impossible to operate their one-half on account of the scarcity of labor, the peasant not being willing to work for wages, preferring to be independent.

This will show the foundation for the statement that the Russian peasant is the most individualistic or independent person in the world, despite the collectivist way in which he has always been treated. In further proof of the individualism of the peasant, let it be remembered that although there are 120,000,000 of them in a population of 150,000,000, he is exploited with impunity. Yet he has never even attempted any concerted movement for his defense from this exploitation. There is no class consciousness among the peasants of Russia, and hence no foundation on which to build organized resistance to his exploiters or persecutors.

THE IDEAL VS. THE EXPEDIENT

Next let us refresh our memories about the nature of Bolshevistic Communism. Ideally and theoretically, it is the most extreme form of socialism. Under the thoroughgoing operation of this conception of government there is no private ownership, and no private exercise of will or formation of opinion. There would be no private or personal rights; the state would be all and in all. The acquisitive instinct, which is next to the deepest of all instincts, would be considered inimical to the common good, and must be crushed out as an atavism.

In the beginning of Bolshevik control of affairs, it was sought to set in operation just such a thoroughgoing theory and make it a reality. This was Lenin's first effort; but very soon unmistakable evidences of failure appeared and he was forced to depart from it. It was at this time that the New Economic Policy, or the N. E. P. system was adopted. By this policy private enterprise was allowed and even encouraged; but it became very apparent that it was only to be a temporary arrangement. It was not left unmolested for long.

It is well to know, and is necessary for our purpose here, that the peasant was the cause of the failure of Lenin's first attempt. The theory of Communism applies more illy to agriculture than it does to other industries. The peasants were asked to raise crops for the State and were to receive no pay for any surplus beyond what they needed for their own support, the State being the judge as to where "need" ended and "surplus" began. The results were that the peasant planted only what he needed for himself. He would not labor and "bear the burden in the heat of the day" and then give to the government the fruit of his toil. He had come up out of an exploitation of that sort, had gained freedom from it, and did not propose voluntarily to place his neck again under the yoke. The government

yielded because famine was sure if it did not do so.

Now let us ask what was the objective of those who were in power? First, let me say that the phrase so commonly used in connection with the Soviet Government that it is a "dictatorship of the proletariat" is a misnomer. It is an autocracy of a very few, never more than a dozen men, and most of the time a less number. At present, for all intents and purposes, it is a dictatorship of one man, by name, Stalin. In further support of this statement let it be remembered that there are 150,000,000 people in the U. S. S. R., and only 1,000,000 members in the Communist Party. To be sure, there are 2,000,000 young Communists and 2,000,000 children enrolled in an organization expressly for the purpose of training them in the tenets and prejudices of Communism; but even so it is woefully inaccurate to call the present regime a "dictatorship of the proletariat."

BOLSHEVISM'S TWO-FOLD OBJECTIVE

But to get back to our question as to the objectives of Bolshevik Communism. Perhaps it will be understood best if we say that there was one objective, but that this objective had two phases. This objective was to establish a Communistic form of government on the world, with Russia as the concrete exhibition and the rest of the countries of the earth as the scope of its activities; for be it known that it is the theory of Marxism, and consequently of Leninism and now of Stalinism, that Communism is the next form of government to evolve out of the mechanistic, materialistic course of historical events; or, in the language of Hegelianism, from which Marxism and its successors have been digged, Communism is the "synthesis" of which "revolution" is the "antithesis" and "Capitalism" is the "thesis." Therefore Communism is to come as an inevitable result or issue from mechanistic history and as the successor of Capitalism; but "Revolution," under the ideal of "Dictatorship of the Proletariat," is the inescapable instrument by which this evolution is to be brought about. This explains the unrelenting, unscrupulous propaganda of the Third Internationale. Thus it is seen that it was conceived by Lenin and his followers that the foothold gained in Russia was the beginning of the universal sway of Communism over the entire earth. This explains the thoroughgoing way in which Lenin began to establish socialism in its most extreme form. It further explains why Stalin, now that he is in absolute control and feels sufficiently strong to do so, is discontinuing Lenin's

N. E. P. system. It still further explains the desperate effort to remove every obstacle to the complete establishment of full Communistic practice by the destruction of Religion and the obliteration of the Kulak. (The well-to-do peasant.)

But it seems best to view these last statements in detail. It has been said above that there were two phases to the objective of Bolshevik Communism, viz., the world-wide extension of socialism and its success in Russia as a sample of its quality. In the beginning, one of Lenin's main coadjutors was Trotsky. He was not a Russian, but a Jew, and the world-wide phase of the objective appealed to him strongly. It was he who aided Lenin in the establishment of his N. E. P. system. Opposed to his "wing" of the party were those who felt that the success of Communism in Russia was more important than the world-wide extension of it. These two wings were pitted against each other. Stalin saw his opportunity. He joined with the Russian wing until Trotsky and his colleagues were exterminated, whereupon he turned upon the other wing and annihilated it, thus making himself the exclusive autocrat of the situation.

Stalin has always been radical. Lenin was afraid of his radicalism and expressed his fear upon more than one occasion. Just what Lenin feared has transpired.

WHY SUCCESS MUST BE HUSTLED

And now it remains for us to see a little more in detail the reasons for the renewed and extreme activity as illustrated by the attempt to destroy both the church and all religion and the Kulaks as well. Ten years and more have elapsed since the Bolsheviks, taking advantage of a condition which they did not create (it must be remembered that the leading Bolsheviks, including Lenin, did not arrive in Leningrad, or Petrograd as it was then called, until one month and one day after the abdication of the Tzar) took charge of the government. The condition of life is still unspeakably hard. The government is not financially successful. In many ways the results do not warrant undiluted enthusiasm on the part of the people for the "powers that be." While these "powers" are still well seated in the saddle and seem in no immediate danger of a fall, there are evidences of dissatisfaction and rumblings of discontent. It is quite apparent that the present rate of success cannot indefinitely satisfy, and that eventually "hope deferred" will make the "heart sick." Stalin sees the advisability, if not the necessity, of immediate realization, in large part, of the original claims of Communism in its first statements to the Russian people; hence the tremendous, unrelenting activity. But let us treat these two phases of action separately.

BASIS OF RELIGIOUS PERSECUTION

First, religious persecution. Why? And this again is two-fold. To begin with, the very genius of Communism is atheistic. I referred to this in former statements, but let me review here briefly. The exaltation of the state to such a place of supremacy and the debasement of the individual to such a place of inferiority, requires the denial of the reality, even the existence of personality; and a thoroughgoing denial of personality requires the denial of the existence of God, at least of a God that would satisfy any notion of personality. Materialism, upon which Communism is based, requires a mechanistic conception of the universe that wholly dispenses with anything beyond it, or above it, or as ruling over it. Now the church stands athwart the pathway of the progress of Bolshevik Communism. So long as the church, even the Russian Orthodox Church, as poor a representative of Christianity as it is, is allowed to exist, there can be no permanent progress of atheistic Communism.

Then, too, in the second place, it began to become urgent that a generation of citizenry be educated in Communistic principles. This can not be had without beginning with the children and the children can not be nurtured in these atheistic tenets so long as the church has anything to do with them; hence the determination to destroy the church; and while about it, why not destroy all religion? This in brief explains the renewed vigor of religious persecution. Now that there are no "wings" in the Communistic Party, Stalin as Dictator and in full possession of power, is free to go "the limit" in making a desperate advance toward the quick achievement of success for the Bolshevik movement in Russia.

LO! THE POOR KULAK

Now let us consider the reason for the renewed activities against the "rich" peasant or the Kulak. In reality an agricultural country is the very worst place in which to try out the experiment of Communism; and the type of rural life in Russia is the worst type possible for this purpose. If Bolshevism had, in industrial England or Germany, the same foothold it has in agricultural Russia it would be much more likely to succeed; at least it could succeed much more easily.

In the first place, agriculture in Russia is exceedingly primitive, as primitive as it is in almost any country in the world. In the second place, the ownership of the land is a very tender point with the peasant. I have already said that the theory has always been held by the peasant that the land belongs to him, and that in 1861 when Serfdom was abolished, one-half of the land was definitely given to the peasant and that by 1917 he owned four-fifths

of it. The confiscation of the land along with all property by the Bolshevik government was a sore trial to the peasant; but he was partly mollified by the assurance of permanence of residence upon the land and the passing of this residence on from father to son. But when the government sought to confiscate all produce beyond the needs of the peasant, he retaliated by planting only to meet his needs.

This presented to the government a situation that it saw no way of meeting. There was no way to induce the peasant farmer to raise large crops for the good of the people in general. The only way left was to communize agriculture as other industries had been communized. But the Kulak stood in the way. He therefore must be exterminated. How was this to be done? By the only means, apparently, known to Bolshevik Communism; namely, class hatred. And now the "poor" peasant is being prejudiced and arrayed against the "rich" peasant. The ideal is that there must be but one class, and, of course, numbers dictate which class that must be. So now the Kulak is the "Bourgeoisie" and the poor peasant is the "Proletariat," with the "Dictatorship of the Proletariat" once more doing service as the slogan.

One absolute necessity to speedy success of Communism in Russia is a vast increase of food products. The peasant will not voluntarily cultivate crops beyond his own needs; and so the government is determined to turn the farming area into collectivist farms. This, if it is to succeed, must be done by force; hence the employment of the military.

CAN THE EXPERIMENT SUCCEED?

Will the Soviet government succeed in its two-fold campaign to remove speedily obstacles to the achievement of the objectives set for itself ten years and more ago? That nothing is to be left undone is apparent. That no means are too cruel or ruthless is just as obvious. But can religion be obliterated from 150,000,000 people and from one-sixth of the surface of the earth? Can 7,000,000 communists (that is, if you include the "adult," "young," and "juvenile" members of the party) force 143,000,000 people to renounce religion, these people being the most religious, at least the most ecclesiastical people in the world, and fall in line with the practices of communal ownership, considering that at least 120,000,000 of these are the most "uncommunistic" material that could be imagined? There never was a more difficult task in government undertaken in the history of mankind; and there never was a more daring one.

It is easy to say either "yes" or "no" to this question, but it is not so easily dismissed. Any reply must, in the nature of the case, be largely speculative; but there are certain considerations that may

be of interest and may form guide-posts to the formation of opinion. First, let us remember that Bolshevism came into power in Russia in time of war, and that, for all intents and purposes, a state of war has existed ever since and does exist today. This may be denied, but the full and unlimited power of the "Dictators" or "Autocrats," and the methods they have utilized, prove the truth of this statement. Further, the use of the military in closing churches, persecuting religionists and now to thoroughly militarize agriculture, further proves that war still exists in Russia. One hundred thousand soldiers are to be trained this year and used as "militant organizers of the socialist villages." Seventy-five thousand of these are to be used in operating the collectivist farms, in assisting the twenty-five thousand civilians already at work at this job. Fifty thousand others, known as the "Hammerers' Brigade," have been sent to "stimulate spring sowing among the peasants.

Napoleon once said, "You can do anything with bayonets except sit upon them." General Primo De Rivera, the abdicating Dictator of Spain, the doubtless subscribe to the truth of this statement; and Mussolini has felt it necessary to found his dictatorship upon something more substantial than force. Are the Bolsheviks facing necessity of "sitting upon the bayonets" which they are using in clearing the way to their goal?

As regards succeeding in the extermination of religion, if success of Communism depends upon that, its failure is already potentially accomplished. Persecution is the proper medicine for a weak church, which is a weak way of saying that "the blood of the martyrs is the seed of the church." It is reported that the Baptist Church is greatly prospering under the cruel persecution of the Bolsheviks, as will all genuinely spiritual religions.

HOW THE WAY WAS PREPARED

One point only mentioned above merits a little further statement. It was said that the Bolsheviks took advantage of a situation which they had nothing to do in creating. Prior to the war, or to be more explicit, between 1905 and 1914, liberal sentiment had grown in Russia. Following the Russo-Japanese War, and prompted by the unsatisfactory peace terms, the people had demanded enlarged liberties and had received them. The Duma, Russia's parliament, had been organized and was in reality exerting considerable influence. It would have been expected that liberal reform would have succeeded in 1917. And why was this? Well, the answer is that war always proves disastrous to liberal sentiments. How well the happenings in Europe since the war prove this statement! Dictatorships and autocracies are the common occurrence. The Great War was fought

to "make the world safe for democracy;" and lo and behold, autocracy flourishes.

Another reason for the failure of liberal sentiments and reforms in Russia were uncompromising, autocratic tendencies of the Tzaritza under the dominant, some think the hypnotic influence of Rasputin, a crude but ingenious religious fakir who had gained power over the Empress by his ability to benefit the Tzarovitch, the son of the Empress. This lad had inherited from his mother's side of the house a malady that was a constant menace to his life. He was what is known as a "bleeder." His blood would not coagulate and the least accident would cause bleeding that was difficult to stop. Upon at least two occasions (this fact is well authenticated) Rasputin had been able by a gesture and a word to stop the bleeding instantly.

The Empress had gained complete dominance over the Emperor. She was determined that the Empire should be turned over to her son with the autocratic power of the Emperor undiminished. To accomplish this, she prevented the Emperor, who, in reality, was liberally inclined, from granting any of the requests for extension of liberties. This went on and on, the opposition accumulating until at last it broke like the pent up water behind a great dam and rushed down with devastating result over the whole of Russia. It was at this critical, and for them auspicious time that the Bolshevik leaders appeared.

INFLUENCE OF EDUCATION AGAINST WAR

BY VICTORIA ARMSTRONG

ONE of the most essential factors in the elimination of war is the establishment of what may be termed the "peace spirit." What exactly do we mean by this expression? We mean the creation of a frame of mind among the peoples of the world, and especially of the civilized world, that peace is normal, and that war is not only abnormal, but is entirely foreign to the highest ideals of humanity; that war is not a great and terrible scourge of Nature, but the fruits of man's blindness and ignorance. With this attitude they can look out upon the world with hope, certain that war, being man-made, need not and shall not recur. Who will make or prevent the next war? It will be the children who are at school today in all parts of the globe. Surely, then, it is the great mission of the educationalist to guide these children, at present unprejudiced by the old view of the inevitability of war, to the "peace spirit;" to inspire them to sweep from the world this scourge of war. It is an undeniable fact that if the civilized population of the world really be-

This is the essay, slightly abridged, which won first place in the Seabury awards in the 1929 Peace Essay Contest in the Normal School Section of the American School Citizenship League.

lieve that the reign of war is over, and the era of peace is begun, war will sink into the annals of the past as a relic of barbarism, which managed to flourish and survive too long. In these more or less democratic days, a truly pacifist movement in education, could, in a few generations, eliminate war forever.

HOW WE HAVE EDUCATED FOR WAR

What education has done in the past to create an atmosphere in the minds of future citizens in favor of, or at least in toleration of war, is worth pausing to note. Because man has looked on war as an essential accompaniment of civilization, his whole attitude has been to make the best of an unavoidable evil. This attitude towards war has, of course, manifested itself in education, and so we find

that, on the whole, children have been told only of the glamour of war, while its futility and horrors have generally been slurred over. The general trend of teaching has been towards the acceptance of war as an ordinary, normal occurrence. This has been especially evident in history teaching, although nearly all the school subjects have been treated in such a way as to foster this view. In the history of the civilized world war has had a prominent place, and so we have not far to go in planning any course of history teaching before we come up against great wars. How have these always been treated? Because war has always been recognized as inevitable, teachers have concentrated on teaching their children the better and finer side of war, partly in order not to shock the sensitive, growing child mind, and, particularly in boy schools, partly because their children will be the fighters in the future wars, when a ready supply of soldiers will be essential to the country's safety. If, sooner or later, war must come, who can blame the country for

teaching its future soldiers and sailors to be enthusiastic for battle? Is it not better for men to go gladly to the fight in anticipation of heroic and courageous deeds when war is declared, than go despondently and with their hearts full of fear? If war must recur sooner or later, then men must fight! At least let them go forth cheered by tales of glory and heroism, let their thoughts be excited and stimulated by bright uniform and flag waving, and their emotions stirred by the rhythm and harmony of martial music. Such is the philosophy of which the old attitude to war in education was born. War has been accepted as an honorable occupation, and the final arbiter in national disputes. Youth, therefore, must be prepared to tolerate it.

Seldom has the stand been taken to create in the schools a dislike and hatred of war in order to inspire in the men and women of tomorrow the determination that it shall never occur again. Where militaristic tendencies in education have not been encouraged, a "laissez-faire," rather than a "peace spirit," has been bred into the minds of the children, leaving with them the old impression that war is inevitable. Because war has always lurked in the background, like a greedy monster eager for prey, overshadowing all our relations with the other nations of the world, suspicion of all foreigners has been bred and fostered among men. These traditions of prejudice and fear, distrust and superstition have been inculcated in the children, particularly at school, and handed on to future generations. What better encouragement for the great war monster than this?

In the past the children of the world have been taught to look on the people of other nations with mistrust, especially if they dwell in a country which is, or is likely to be, a menace to their own. Thus, during the last Great War, English children were taught to view the Germans with horror as inhuman barbarians, while German children, no doubt, were taught to hate us. At the same time, very often the backward races of the world have been treated in a disparaging light in the classroom as subject races. How can we expect world peace, if by our educational system we set nationality against nationality, and create fear of foreign nations, which must finally lead to the great tragedy of war?

HOW WE MUST EDUCATE FOR PEACE

There is one branch of education which must be entirely eliminated if we are to prevent our children from gaining the old impression that war must come, that most likely it will come in their own lifetime. This is that system of military training which is represented in English secondary and public schools by the Officers Training Corps and Cadet Corps, definitely under the control of the War Office.

The excuse for training boys definitely for war is usually that although military training is the basis of instruction, this is the least important aim, and that physical training, a sense of discipline, and training in leadership and cooperation are the main advantages of the system. Cannot all these advantages be better achieved without familiarizing our youth with the idea of war and force as the final means of the settlement of national disputes? In place of this definite military training let us build up a system of physical and social training which will encourage an outdoor life and group activity, and satisfy that desire of youth for adventure, which often has been only satisfied by the excitement and pageantry of war training. The education of our boys in the arts of war will never make for peace!

Apart from the abolition of definite military instruction in the secondary schools, how else must we modify our educational systems to create that "peace spirit," that calm acceptance of peace as an essential constituent of civilized life?

First of all, a great deal can be done in the creation of a general atmosphere of peace in all the school activities, thus securing that ideas of peace rather than war dominate the child's mind. It is accepted that the child quietly and unobtrusively assimilates the meaning of its surroundings; let the atmosphere in which the child lives ingrain the love of peace in the mind of the child. Prayers, hymns, pictures—all play their part in the creation of the school's atmosphere, and they must savour of peace rather than war. Rather let us do without pictures if we can find no others than those depicting exaggerated glorious battles and naval encounters. Then, too, during the school life of every child, there is always a certain amount of time given up to national celebrations of which Empire Day is a typical example. On such occasions a definite attempt is made to inspire the children with pride in and love of their mother country. Patriotism is a great thing in its truest sense and if it is not carried to extreme may do much toward widening the outlook of the children, par-

ticularly in a country with a world-wide Empire such as ours, but dare we sacrifice at its altar that still greater concept of the brotherhood of mankind? By all means let us have school festivals, but let us make them serve the cause of international brotherhood! The whole school organization must be permeated with the "peace spirit," before it can be created in the children, and to help us in our work we must abolish all those relics of an age which is past, which are blatantly or subtly suggestive of war and national jealousy, and which must not live on in a century of hope.

When we come to consider how the "peace spirit" can be fostered in actual lessons, our thoughts immediately fly to history, but all subjects can do a great deal in this direction. What education can do is to mould the young mind to a feeling of brotherhood with all the races of men, and when this is achieved and at last a generation grows up with a widespread conception and realization of the brotherhood of man then war will be absolutely impossible. This will do far more in the cause of peace than all the definitely anti-war propaganda in the world.

The life and teachings of Christ figures in practically all the religious instruction in schools in the western world, and Christianity, if the teaching of Christ be adhered to, puts brotherhood in a very high position. Christ, himself never lost an opportunity of stressing its importance, and it is a fundamental principle of nearly all the great religions. The scripture lesson, then, can do its share towards the creation of this necessary love of man for his fellow men, independent of race or color, which is the chief insurance of a peaceful world.

Geography should be treated from this aspect, too. In these lessons where the countries of the world and the mode of life of their peoples are studied, much can be done in the cause of international brotherhood, if this is always in the forefront of the teacher's mind. Sympathy with the foreigner, the knowledge of how his mode of life and the conditions of the country in which he lives make him different from us, and an understanding of the interdependence of nations and the necessity of friendly co-operation between them, will do their share, when the child grows up, toward helping him to withstand that curious herd psychology, which tends to put reason aside and follow the course that fear prescribes, and which becomes so evident in time of war.

IMPORTANCE OF HISTORY

But history, above all the other subjects, can do most toward the destruction or the building up of that desire and certainty of peace, which is essentially fundamental to the wiping out of war from the world's slate. History, that can tell

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us how and why wars have occurred, and what have been their results—why has not a knowledge of history taught the world's children the folly of war long, long ago? It is because history in the past has been taught with a national bias, which is in itself conducive to war, and war has been looked on as inevitable.

To give the children some conception of the root causes of war, world history must be studied and more emphasis should be laid on it than on national history, which should be put into its true position with relation to the rest of the world's story. The teacher's treatment of war, and his attitude toward it can do much in the cause of world peace. He can emphasize the mistakes that we and other countries have made in plunging into wars of greed or folly which do no good and untold harm; he can point out that it is might, and not necessarily right, which wins the day, and show what a crude, unjust and barbarous method of settling disputes war is. Thus we can hope to blot out the old atmosphere, when all nations watched one another as though the others were savage beasts; thus we can encourage the establishment of arbitration in place of war, by education. History is necessarily a true story; let us teach it as such, ignoring that wrong national prejudice and bias which is incompatible with that "peace spirit," which we must establish in the minds of men and women of tomorrow. The League of Nations itself, realizing what an influence education can have in the elimination of war, has set up a commission to inquire into the nature of history text books in schools throughout the world, with a view to abolishing those which give wrong impressions of war.

If I have referred mainly to education in English schools, it is because I know most about these, but a change in the aspect to war and peace in England alone is not enough. There must be an international movement for the creation of a world-wide spirit of brotherhood and peace. Only when mankind realizes to the full this great ideal will the fear of war entirely and completely disappear, and education can play a tremendous part in the progression towards a world state where peace rules unchallenged.

A GLIMPSE OF THE NEAR EAST

By KIRBY PAGE

Even a superficial contact with the Balkan situation causes one to wonder about the permanence of the prevailing political arrangements. Yugoslavia feels menaced on all sides; Italy is steadily encroaching upon Albania; Greece blocks the way to a really satisfactory agreement concerning an outlet to the Aegean at Salonica; Hungary is bitterly awaiting

the day when her lost provinces will be recovered; frontier incidents along the Bulgarian border are a constant source of irritation.

The result is that Yugoslavia is in the grip of a mighty fear, and remains armed to the teeth. The streets of Belgrade are crowded with soldiers, especially with brilliantly uniformed officers. Roumania likewise is extraordinarily unstable. Bessarabia is still a source of controversy with the Soviet Government; Dobrudja continues to produce apprehensions against Bulgaria; Transylvania is mourned by the Hungarians.

Territory which had been Hungarian for a thousand years was lost to neighbors who are regarded as culturally and politically inferior. A total of 72 per cent of her pre-war domain and 63 per cent of her population were taken away from Hungary by the Treaty of Trianon, and awarded to Roumania, Czechoslovakia, Yugoslavia and Italy. Some three million Magyars are now living as minorities outside Hungary.

In Turkey the present government seems to be firmly established, and popular with most citizens, in spite of the amazing series of revolutionary changes it has inaugurated. President Mustafa Kemal Pasha has a personal popularity similar to that of Lenin. During his administration, full autonomy and self-government has been recovered; the special privileges and immunities, long granted to foreigners, have been abolished; the Sultanate has been destroyed and a national assembly established; the Caliphate, or Papacy of Islam, has been abolished; religion and education have been separated, and a substantial beginning made with a program of secular education; modern law codes have been substituted for the Islamic foundation; the fez has been legally prohibited, and the veil is frowned upon. In contrast with Sarajevo, where Moslem veils were conspicuous, I did not see a single veil in Turkey during the first three days of my stay.

On the other hand, the difficulties confronting the Turks are stupendous. The country, as a whole, is desperately poor. Much of the soil is arid and barren.

Agricultural methods are exceedingly primitive. Industry is in a backward state. Taxes are exceedingly high. A huge national debt was inherited. Transportation facilities are wholly inadequate. The present government is a military dictatorship. No opposition party is tolerated. The freedom of the press and assembly are drastically abridged. Most citizens are illiterate, and wholly lacking in political experience. The change to the Roman Alphabet, however, opens up illimitable educational possibilities for Turkey. To write Turkish correctly hitherto required a thorough knowledge of Arabic. It is now probable that the present percentage of 80 to 90 illiteracy will be reduced to 10 to 20 per cent within a decade.

THE NEW GOVERNMENT OF JAPAN

According to a leading editorial in a recent edition of one of Tokyo's dailies, "The formation of the Minseito Government is an epoch-marking event in the operation of our parliamentary system. The opposition, or the old Tanaka Government, worked continually behind the scenes in an attempt to increase their power in the belief that might makes right. The new government is now appealing to the people of Japan to support them in the coming elections and to thus back a more democratic Cabinet. The government of Japan is advancing through the statesmanship of Premier Hamaguchi and is being freed from both the Privy Council and the House of Peers.

"Further, Premier Hamaguchi is appealing to a large number of people by earnestly attempting to relieve unemployment in Japan. Recent investigations show that there are at present some 200,000 unemployed and it is thus a real problem. Premier Hamaguchi is suggesting that the National Treasury offer to pay to the Prefectural Governments half the expenses of new work undertaken by these governments. Thus new work will be created for those who are idle. But this will not provide for the Japanese student who cannot find work upon graduating from college and it is to this type that the doctrines of Karl Marx appeal. Perhaps the government will also be able to overcome this influence by their more liberal attitude towards students with high ideals."

It is to be hoped that the present government will be able to stand the battle of the polls in the future and to overpower by an appeal to the public the iron fisted type of governing of the old Tanaka Ministry.

HUGH BORTON,
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From Westtown to Washington

A Week-end That Was Different

IT CAME about in this way. Having affairs of church and state that called us to Philadelphia for February 27, we had planned to spend the week-end with our daughter, Bernice Louise, in school at Westtown. Then her friend and classmate, Rebecca Elkinton, extended her an alluring invitation. J. Passmore Elkinton had arranged to take his daughter Rebecca and son David, both students in Westtown, to the National Capital on a motor trip that same week-end. And would she join them? *Would she!*—but what about father's proposed visit? Dear father, with that retiring modesty which characterizes editors, promptly invited himself to go along, so everybody was happy—presumably.

At 2:45 on Friday afternoon, Passmore picked the writer up in front of the A. F. S. C. office in the city, and we were promptly on our way to Westtown by way of the Elkinton home in Media. Arrived at Westtown School we had to wait a little while for the appearance of our respective daughters, just as in bygone years we had to wait when calling for their respective mothers. It was so in the beginning and doubtless evermore shall be. David was ready, of course—boys are always on the dot.

There was compensation for our having to tarry for a few minutes. Who should come strolling in but David Scull Hinshaw? We met him in Richmond in the spring of 1928 when he and Will Irwin came on to help us make Indiana safe for Hoover and democracy, and again at the Republican National Convention at Kansas City, as we recall. In the meantime, having suffered a physical breakdown, he has repaired to his old haunts at Westtown for recuperation. He is playing godfather to Westtown School, drawing upon his wide range of notable acquaintances for lectures and entertainment for Westtown audiences. He is also cooperating heartily in the big Westtown financial campaign now on. While waiting, we had the further privilege of meeting Snowden Rhoads, treasurer of the school for many, many years. Margaret W. Rhoads, his daughter, is General Secretary of the Mission Board of Philadelphia Yearly Meeting.

OVER THE OLD BALTIMORE PIKE

By about 4:30 we were all comfortably ensconced in the Elkinton Buick and headed toward Washington. We drove out over an historic road, the Baltimore Pike, the road over which George Washington was accustomed to travel between Mt. Vernon and Philadelphia. That it was the scene of belligerent activity during the Revolutionary War, we were reminded

by our budding historians, fresh from Master Samuel's tutelage, and by historic landmarks along the way. Here we passed Washington's headquarters, and there LaFayette's. We crossed the Brandywine, in connection with the battle of which name the old Friends meetinghouse received the wounded and bleeding soldiers.

Other interests than those historical soon presented themselves when we drove through the Kennett Square district, the mushroom producing center of the United States. To those who are under the impression that mushrooms grow principally as volunteer crops in woods pastures, the array of hot houses or laboratories in which the spawn of the edible is nurtured would be a revelation. We "provincials" scarcely realize the increasing use of this toothsome article. According to the U. S. Department of Agriculture, New York City alone not uncommonly consumes as many as thirty tons of mushrooms in a single day.

It is said that no hospital operating room could be more antiseptic than the laboratory of America's largest mushroom farm. The workmen dress in linen and wear white cotton gloves. The very air of the room in which they work is filtered, so that no impurities may interfere with the true mushroom spores; then the spores are placed for growing in compost that has been sterilized in an oven by heat of 250 degrees Fahrenheit, and the material is packed for germination in quart bottles capped with antiseptic cotton. Next time we eat a mushroom we shall feel as if we should spray our throat with listerine for fear of giving the sterilized tid-bit an infection!

From the gastronomic mushroom we turn to the aromatic rose as we ride through West Grove, which occupies an important place in the world of official rose culture. And the man behind, or in front, is a Friend of our acquaintance, Robert Pyle. His wife, Hannah Pyle, and the writer were fellow delegates to the London Friends Conference in 1920 and were members of the group entertained by Barrow and Geraldine Cadbury. We hailed our friends in spirit as we passed the Pyle home, regretting that we could not stop to call. It was to West Grove that J. Rowntree Gillett brought his son from England last year, to study rose culture.

NEW LIGHT ON AN OLD FRIEND

Again we are riding through historic countryside. This time the associations have to do with our esteemed Friend, Wm. B. Harvey, of whose versatile ac-

complishments we have hitherto been egregiously ignorant. We learn that William was once a yeoman farmer in these parts; also that he was a miller by trade and the old flour mill which he operated was pointed out to us. Although this was all news to us, it really didn't tax our imaginative powers severely to envisage our friend in the jolly role of the dusty miller. With the rest of his career we were better acquainted: Friends educator, administrative head of Philadelphia Yearly Meeting and high powered propagandist for peace and freedom of conscience. Peace, no less than war, hath had her victories along the old Baltimore Pike.

But the educational process to which we were being exposed was not merely historical and biographical. In reply to a question from his son David, our host, Passmore Elkinton, gave us a lesson in economics on the relation of the gold supply to the price of commodities, and expounded Professor Irving Fisher's plan for stabilizing the dollar, in a way that made us realize that the Philadelphia Quartz Company has robbed American Quakerism of a real teacher.

Shortly after crossing the Pennsylvania-Maryland line we came to the Susquehanna river where the immense Conowingo dam, from a half to three-quarters of a mile in length, holds back the river to a broad expanse of water over which played the deep red reflection of the setting sun as we approached. The highway leads across the concrete dam, rather recently completed, in the construction of which millions of dollars were expended. We leaned over the parapet to view the flood of water as it rushes and roars through the great sluices with the power of a young Niagara. The vast project furnishes electric power to the city of Philadelphia.

SHADES OF THE PAST AT BEL AIR

At dusk we drove up to an intriguing, rambling old inn at Bel Air which would ravish the soul of an antiquarian. That part of the Inn comprising the large reception room dates from 1718, and the contents of the room, from the period furnishings to the gigantic andirons in the fireplace, created an atmosphere marred only by the static from a radio. To cap the climax, the proprietor proved a perfect antique in himself—a rotund, red-faced Englishman who might easily have stepped out from the pages of a volume of Dickens.

As we waited to be called out to the dining room, it was a delight to wander through the shambling rooms of the Inn, frequented in days long gone by the fair and the great. As we observed the pictures on the wall of one large room, we were made to realize that the Inn, located so near Mason and Dixon's Line, must face both north and south. There

were large framed portraits of Washington and Lincoln and also of Robert E. Lee and Jefferson Davis. And looking benignly and impartially upon all was a small carved figure of Queen Victoria. Withal, an air of quietness and peace pervades the ancient premises, undisturbed, perhaps, since the restless, half-crazed spirit of John Wilkes Booth sensitized it when he resided here while playing in Baltimore.

REPOSE AT FIVE OAKS LODGE

Appealing as period furniture and atmosphere may be, we readily yielded the rare antiques in favor of the rare steak dinner which was no less a work of art—and the period was just right. A post-prandial drive of twenty-five or thirty miles brought us to Baltimore and thence west eight miles to Catonsville, near where we found our haven of desire at Five Oaks Lodge—"the kind of place you are looking for—but rarely find." The Lodge is situated on a beautiful tract of land comprising eleven acres, pleasantly landscaped with stately oak trees and interesting nooks for rest and leisure. The nooks which now appealed to us were landscaped in capacious and attractive bedrooms where we sought and found the rest advertised.

The fact appealed to us that we were enjoying the night's rendezvous on U. S. highway 40—on which we daily walk and ride back and forth between home and an office. Here we were near the eastern end of the old National Road which led westward through Cumberland, Wheeling, across Ohio and Indiana, and on out to St. Louis. Next morning we became acquainted with our delightful hosts of the Lodge, Mr. and Mrs. Cary, whose presence gives the place a homey atmosphere.

It was an entrancing morning drive of an hour we had on down to Washington, over winding, hilly roads, which crossed numerous rivers, so-called. After crossing the Patapsco (happily we now find it on the map, for we couldn't think of anything but Tabasco sauce), we found the name Patuxent to have a monopoly on river terminology, with Patuxent straight and with variants of Middle Patuxent and Little Patuxent. The ride gave us the thrill of our first approach to the National Capital other than by train.

MARCH OF PROGRESS PORTRAYED

For the young people of our party it was the first visit to Washington, hence everything was of fresh interest. Our first call was at the Smithsonian Institute and National Museum. As we entered the latter, major interest centered in the suspended plane, Spirit of St. Louis, in which the Lone Eagle made history in his epochal solo flight. It has been said that progress in civilization has been measured by the increase in

speed of transportation. If so, civilization is well measured by the comprehensive exhibit on transportation to be found in the National Museum. Since the entire history of the development and perfection of the automobile, to say nothing of air navigation, is encompassed within our own memory, the exhibit of the early models of motor driven vehicles is peculiarly fascinating. The *sine qua non* of this display is the quaint Elwood Haines "buggy" which propelled its way through the streets of Kokomo, Indiana, one day some thirty-seven years ago at the rate of five or six miles an hour—the ancestor alike of the plebeian Ford and the highbrow Rolls Royce.

In the same building there is a vivid portrayal of another important development of our national life—that showing the evolution of milady's gowns of state. We refer, of course, to the figures of the wives of the Presidents, displaying respectively the gowns which they wore on inaugural or other state occasions. Each figure presumes to present an approximate likeness of the first lady in question, but the rather melancholy effect leaves something to be desired. So much so that our girls declared then and there that they absolutely declined to be considered as candidates for President's wives!

An intimate, personal interest attached to our visit to this room of period costume display. In a case in close proximity to the aforementioned gowns of state we found on exhibit a Quaker wedding dress. The legend of explanation said it was worn by Rebecca Sharpless when she was married to Thomas Elkin-ton in 1863, said Thomas being the great uncle of J. Passmore. In accordance with the relative sartorial importance of the groom on such marital occasions, we discovered, half-hidden away in a corner of the case, the vest which Thomas Elkin-ton wore in playing up to Rebecca in his minor role in that engagement in 1863.

MEETING THE PRESIDENT

Twelve o'clock found us all at the War Department Building to meet the President by appointment. The irony of a group of pacifists having to go to the War Department to greet the Quaker President! Following the recent fire in the office building at the White House, the executive offices were transferred temporarily to the War Department—across the street from the offices of the National Council for the Prevention of War, one Fred J. Libby presiding! Immediately preceding us in meeting President Hoover was a group of distinguished educators returning from the N. E. A. convention at Atlantic City. As they were presented, individually, we noticed that the President met them easily and cordially as if he rather enjoyed it. It was our privilege to introduce the mem-

bers of our little party to him and briefly to renew associations of early days. Needless to say, the young West-tonsians got quite a thrill out of meeting the President.

SPEAKER NICK WOULD LIKE TO KNOW

Among the various and obvious places visited, of most of which we need not even speak, was, of course, the Capitol. It was Saturday afternoon and neither Senate nor House was in session. We probably know just as much, however, about what's going on under the dome (the Capitol dome!) as if we had found the legislative bodies in action. The story is going the rounds that a congressman took a constituent from back home in to meet Speaker Longworth the other day. He introduced his friend as having come to Washington to learn what Congress was doing. "If he finds out I wish he'd let us know," drawled Nick in reply.

On Sunday our interest naturally centered in the Irving Street Friends Meeting which we had not attended since it had become "the President's church." On this particular day, rather an unusual array of visiting talent presented itself. Two or three minutes before eleven o'clock, Augustus T. Murray conducted to the platform the visiting Friends, encouraging them to feel freedom in the meeting. Some time before the close of the Sunday School hour, strangers began to enter the building, and the meeting-house was well filled when the meeting hour arrived.

AT IRVING STREET MEETING

The meeting settled into a quiet period of waiting—the immediate expectancy, however, relating itself to the entering of the Presidential party. At 11:05 we saw one of the ushers in the vestibule nod to the others and the President's car drew up to the curb. The meetinghouse doors were opened and the audience stood as President and Mrs. Hoover and son Allan entered and took the seat reserved for them in the center of the main audience room. A secret service man slipped into a seat behind them and during the meeting we observed two others standing in the vestibule, viewing the meeting room through the windows apparently installed for the purpose. However, they could so easily have been taken for ushers that their presence, as viewed from the platform, gave no sense of the unusual.

Contrary to what might be supposed, we found it an easy meeting in which to speak. Those present, largely non-Friends, were very attentive. There was no restiveness, no display of curiosity. To look over the audience one would not have sensed the presence of distinguished persons. So much for the audience. As for the speakers, however, doubtless it is rather difficult, on the first occasion at

least, to be altogether oblivious of the Presidential presence. If one's words are within the area of practical affairs, involuntarily he guards the turn of a sentence lest he might seem to be preaching at rather than before the President.

THIS IS TOO GOOD TO KEEP

In this connection we must tell a good one on Fred Libby, who, not wishing to embarrass the President with the implications that inhere in him as the apostle of war prevention, etc., has been attending the Eye Street Meeting in which he generally accepts responsibility for speaking. Some time ago he was somewhat disconcerted when President Hoover varied his regular Sunday-go-to-meeting program by showing up in the Eye Street Meeting. Fred cast about in his depths for some non-political topic on which to speak and as a result spoke on the value of silence. Next day it was reported in one of the Washington dailies that Fred addressed the meeting in defense of the Coolidge policies!

Returning to Irving Street, the meeting continued in silence for a brief period, broken by vocal prayer by Augustus Murray. No hymn was sung, no offering taken, no announcements were made. Messages having to do with meeting the issues of life were given by Passmore Elkinton, Augustus Murray, Francis Taylor and the writer. Effective prayer was voiced by J. Edgar Hiatt and Esther Morton Smith. One or two speakers seemed consciously to look away from the President and wife when talking, while one, at least, felt impelled now and then to let his eye range the presidential pew. Doubtless the Hoovers are quick to sense the situation and give sympathetic attention without seeming to gaze upon the speaker.

Slightly before twelve o'clock, Augustus Murray broke meeting with the time-honored handclasp. Allan Hoover helped his father on with his overcoat and the audience stood as the Hoovers withdrew. It was a good meeting—one is prone to think a meeting good when he does part of the talking. However, there was a clear sense of helpfulness on the part of those present. Several lingered, not only Friends but others, to give expression to this feeling. Among them were Congressman Palmer and wife of Sedalia, Missouri, whom we were pleased to meet. The latter introduced herself as having been a student of Jeremiah Hubbard, the well known pioneer Friends worker in Kansas Yearly Meeting and among the Indians in Oklahoma.

A WORD OF APPRECIATION

We desire to express appreciation of the way in which the Irving Street Meeting, aided by Augustus Murray, has met the emergency involved in its becoming the President's meeting. For a small

Consolidated Report of United Benevolences
April 1 to February 28

YEARLY MEETINGS	1928-1929	1929-1930
Baltimore	\$ 4,635.96	\$ 4,518.87
California	1,591.50	980.00
Canada	598.60	315.00
Indiana	22,411.88	24,024.46
Iowa	10,575.00	12,016.73
Kansas	5,602.15	5,554.80
Nebraska	1,340.63	1,535.09
New England	9,124.02	9,187.10
New York	3,475.82	4,828.04
North Carolina	8,713.48	7,881.08
Western	10,642.08	12,394.53
Wilmington	4,381.81	3,393.44
Oregon	3,077.51	904.16
Other Sources	4,118.03	4,661.91
Christmas Offering		445.22

	\$92,640.43
Deficit funds	1,308.22

TOTAL RECEIPTS	\$90,288.47	\$93,948.65
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BOARDS AND AGENCIES

American Friends Board of Missions	\$77,372.64
Peace Association of Friends	2,839.30
Board of Young Friends Activities	2,587.48
Board on Prohibition & Public Morals	284.04
Board on Education	170.71
Board on Religious Education	1,176.58
Fund for Aged and Infirm Ministers & Missionaries...	3,334.48
Emergency Fund:	
General	2,148.85
Deficit:—Mission Board	3,022.53
Promotion	1,012.04

\$93,948.65

United Budget for 1929-1930	\$151,305.00
Receipts to date	93,948.65

Balance to be raised by March 31, 1930.....\$ 57,356.35

May March be a Month of Great Outpouring
UNITED PROMOTION COMMITTEE

group of Friends a difficult situation was presented, with complications foreseen and unforeseen. It seems to us that our Washington Friends have yielded generously to the demands which the occasion seemed to warrant and have adjusted themselves in true Christian spirit to the new situation. They are deserving of the sympathetic understanding of American Friends generally and of whatever helpful cooperation those of us at a distance can give them. W. C. W.

AFTER FIFTY YEARS

On February 18, 1930, the hospitable home of John W. and Mary E. Allee of Bloomingdale, Indiana, was the scene

of a quietly joyful occasion when relatives and friends helped them celebrate their golden wedding. All but two of the fifty years have been spent in their present home. Four sons have gone out therefrom to find their places in the world. Walter of New Orleans; Clyde, of Chicago; Herman of San Francisco; and Foster of Bloomingdale. A beautiful radio, and messages from the boys, served to remind father and mother of loving ties in distant places. All through the years they have given of their best to community, school, and church activities. For many years they have been overseers in the Friends church—faithful to duties wherever they were.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

MANY TEMPERANCE ORGANIZATIONS IN ENGLAND

EDITOR THE AMERICAN FRIEND:

My attention has been called to an article in your issue of February 6th. from your London correspondent. In this article on Page 110 there is so unsatisfactory a statement with regard to the opposition in England to Liquor interests that I have been asked to write you a more adequate statement of the facts. It is perfectly true that the Press in general is disgracefully bound hand and foot, largely as a result of the very extensive advertising powers of the brewers and distillers. But to say that "the liquor interests are so well entrenched in England that seldom is a voice raised in protest against the atrocious business, although its atrocities are as glaring as they can well be in a civilized community," is extremely unfair and misleading.

A much older and a more representative organization than the one rightly commended in your article is the "United Kingdom Alliance." Since 1853 it has provided a platform for the advocacy of the suppression of the liquor trade and has attracted great support from members of every political party. It is continually arranging campaigns of public meetings in support of this object. Its monthly organ *The Alliance News* provides reliable information with regard to American Prohibition and other matters.

A younger but extremely vigorous and influential organisation is "The Temperance Council of the Christian Churches." This focusses the temperance sentiment of all the principal denominations in England upon a wide program of legislative reform, and its quarterly magazine, *The New Campaigner* does excellent service.

In addition to these there are several powerful temperance organisations of a national character. There are many sectional organisations and all the religious bodies have their own temperance committees. Add to these the "National British Women's Total Abstinence Union," with some 40 or 50 County Unions, and the various London Societies, County and District Societies, and Town and District Societies, and it will at once be seen that your correspondent has done scant justice to the force of the anti-liquor sentiment in Great Britain.

The last paragraph in your correspondent's section with regard to the

dominance of the liquor interests must be read in conjunction with the fact that, while those interests were not ordered to shut down during the World War, they were compelled to comply with restrictions in output and in alcoholic content, as well as very serious curtailments in the hours of permitted sale.

At the present moment there is an extraordinarily hopeful work being carried on in connection with the Royal Commission on Licensing now sitting. The temperance forces have united for the production of the necessary evidence and, whilst it is impossible to forecast what the legislative results will be, the voices raised in protest against "the atrocious business" are far from being of the limited character described by your correspondent.

J. W. HARVEY THEOBALD.

Secretary Friends' Temperance Union.
London, February 18, 1930.

THANKS LONDON CORRESPONDENT

EDITOR THE AMERICAN FRIEND:

It was with much interest and pleasure that I read your reference to the Prohibition propaganda carried on by the World Prohibition Federation through its international quarterly, *The International Record*. Through you I should like to thank your London Correspondent (Mr. David M. Edwards) for what he says. It is very generous of him to link my name specially with the work which is being done here. I have been editor of the *Record* since its inception and have watched it grow in circulation and influence.

It may interest your readers to know that we publish 16,000 copies per quarter (in English and German editions). The two editions go from London and Berlin respectively. These reach a wide public because they are made splendid use of by writers, speakers, preachers and others, and we have occasion to know that often the contents of the little journal are reproduced in the vernacular tongues of many lands. This is truly a piece of international work. No charge

GOOD VISUAL EDUCATION

Adds 75% to clarity of idea and effectiveness of teaching. Why not rent a set of Frank W. Dell's slides and put on a program of Religious Education in your own Church or Sunday School, as Iowa Yearly Meeting and a Quarterly Meeting in New York Yearly Meeting have already done. For further particulars write to George Taylor, 211 E. Hadley St., Whittier, California.

is made for the *International Record* as it is maintained solely by the voluntary subscriptions of numerous friends in all parts of the world. If your readers desire a specimen copy we shall be glad to post same free of charge in the hope that their interest may be aroused to help on this publicity for the Prohibition movement. There is tremendous need that, especially so far as America is concerned, people should be informed, correctly informed, of the fact of the dry law.

GUY HAYLER, Hon. Editor,
The International Record.

Lawson House,
190, Vauxhall Bridge Road,
London, S. W. I.

WE MUST BE BORN AGAIN

EDITOR THE AMERICAN FRIEND:

With all due respect to Elbert Russell's conception and analysis of the rebirth, it is very unsatisfactory to me and very misleading to one seeking salvation. Christ at once directs Nicodemus' mind away from the physical birth and its power of development to the spiritual. Development of the germ of life of the physical or the spiritual before or after entrance into the world constitutes no part of the new birth. The germ is complete in itself, at the time of its implanting, and the very highest point of development in either adds nothing to the original.

Elbert Russell's example of the boy who never developed proves this, because if development means rebirth that boy could never enter the kingdom of Heaven. Christ says, "Ye must be born again." My own rebirth, like Paul's, was instantaneous and I believe all rebirths are likewise. I do not mean that it must be so visibly real as mine and Paul's was, or that we must be conscious of just when it took place. As Paul illustrates, as babes in Christ Jesus we need the sincere milk of the Word for spiritual growth.

The natural man is enmity toward God, not reconciled to God, nor indeed can be. The natural man is only unfitted for this world, whether he cultivates the good or the bad of his nature. He has the Godgiven fairness of choice of the power to make this world a better or worse place in which to live. But though he reach the highest pinnacle of development of all that is good it will never lift him out of it. At all times, whether he has cultivated the temporal good or evil of this world, he has the power to become the Son of God by discounting his own and accepting God's goodness of the free gift of salvation; thus through rebirth he becomes a new creature in Christ Jesus.

ELLWOOD F. WORRALL.

Excelsior, Minn.

QUAKERDOM • AT • LARGE

Our aged Friend, T. J. Harris, writes a note of Christian cheer and triumphant faith from his home in Kansas City, Kansas. He is in his ninety-fourth year.

* * * *

The Friends Center, 120 Boylston Street, Boston, Mass., is being used for a mailing address and any work necessary by the Emergency Committee on London Naval Conference, the name of a new committee which is being formed in Boston to work in supporting the President in securing reduction of the navy and to educate the people through letters, newspapers, talks etc.

* * * *

Quite a Quaker invasion of Hampton Institute, Virginia, was made during a recent week. Philip and Susie Frazier of our Oklahoma Indian Missions were visitors, followed by Elbert Russell, Dean of the School of Religion at Duke University, who gave some addresses at the Institute; and while he was there Elizabeth Marsh, our Young Friends Secretary, appeared on the scene.

* * * *

Norval E. Webb, Plainfield, Indiana, was in attendance upon the Evanston Peace conference reported in this issue, being appointed to represent the Peace Association of Friends in America of which he is a member. Among others of our Friends reported as present were L. Willard Reynolds, Lynnville, Iowa, Murray S. Kenworthy, New London, Indiana, Warder C. Allee, Chicago, and J. B. Matthews, Washington, D. C.

* * * *

A. Ward Applegate, pastor at Kokomo, Indiana, and one of the winners of the Seabury Peace Prize Essay contest in 1929, is in the east at the invitation of the Peace Committee of New England Yearly Meeting. He has spoken at Providence, R. I., Fall River and New Bedford, Mass., and will appear in several other New England cities. The Bedford *Evening Standard* for March 4 gives his picture and devotes a column to his address given there on "The Dawn of a New Day in International Relationships," in the meetinghouse on Spring Street.

* * * *

Perhaps most of the far-flung friends of Pearl Stribling, formerly of Earlham, Iowa, know that she was recently removed to the Methodist Hospital in Des Moines, where she has a private room and the best attention which skilled medical attention and devoted nurses can give. Imagine her surprise and delight the other day when a gorgeous array of roses, carnations and other flowers was delivered at her room, fresh from the White House conservatory at Washing-

ton. The flowers were accompanied by a lovely letter from the Lady of the White House expressing sympathetic concern and hearty good wishes.

* * * *

According to a survey of prospective teachers made at Teachers College, Columbia University, and conducted in fifteen teachers' colleges in all parts of the United States, less than two percent of the teachers have no church affiliation. More than 85 percent are Protestants, 7.6 percent Roman Catholics and 3.5 percent Jews. In the Protestant denominations the Methodists and Baptists lead, with the Episcopalians, Congregationalists and Quakers following in that order. In view of the relatively small number of Friends in the country, the Quaker bent toward teaching appears to be disproportionately pronounced.

* * * *

Elihu Grant, Professor of Biblical Literature at Haverford College, who is conducting excavation work in Palestine, paid a visit last month to Egypt. He writes that he and his wife have received the courtesy of free passes to all the antiquities and museums of Egypt. "But before we can use half of them we shall be reopening the Haverford Campaign at old Beth Shemesh, then packing our cases of select specimens for home. The new permit for 1930 to excavate has arrived and is a most satisfactory one. Friends and authorities urge us to dig this spring and we can assemble a good staff of helpers. There are scores of details that go better the longer one is in this work. This Levantine world, before the Greeks and the Romans, unrolls preparatory to the drama of classical, medieval, and modern times. If ever man has been revealed to himself, here is the beginning of that part of humanity which most nearly concerns us."

* * * *

The *Friend* (London), commenting on the Women's Peace Delegation that waited upon Premier Ramsay MacDonald, whose reception was extremely cordial, says, "It was an impressive delegation representing millions of women in Great Britain, America, France and Japan who waited upon Mr. MacDonald last week at St. James' Palace as Chairman of the Naval Conference. The American memorials contained the signatures of six million women. The French delegate

claimed that she represented a million French women and that if the Conference succeeded millions of mothers and wives in French homes would utter their blessing. All the way from Japan the two delegates had brought memorials bearing 180,000 signatures. Lady Horsley, the leader of the British deputation, declared that the Conference would receive the gratitude and unswerving support of the vast majority of women of her country for any reduction of armaments it might achieve."

NEWS OF OUR MEETINGS

Greenfield Indiana monthly business meeting was held Wednesday evening, February 26, after the pitchin supper and social hour. Charles E. Hiatt conducted a round table discussion on the Unified Objectives of the Yearly Meeting, discussing the various departments and checking upon things that are being done and those that are expected to be done later. He emphasized the fact that we are working at one great God-given task and not as separate and perhaps sometimes conflicting programs. He expressed himself as being pleased with work being carried on in Greenfield meeting. Besides the usual routine business, news letters from Friends Service Committee were read and also a report of the Finance Committee regarding the budget for the coming year.

* * * *

Salem quarterly meeting was held at Salem, Iowa, February 22 and 23. At the session on Ministry and Oversight, "Holiness, what it is, and how to obtain it," was discussed. Bessie F. Collins brought a timely message on "Treasures" on Saturday morning. At the Sunday morning service Thomas C. Brown spoke impressively on "We are the sons of God." Sunday afternoon a session on Y. P. S. C. E. work was conducted by Mrs. Thompson, the Quarterly Meeting Superintendent. This was a unique service. The Christian Endeavorers of the Salem society rendered a Missionary playlet. Victor Guthrie, the Yearly Meeting Superintendent of Endeavor work, was present and gave a very helpful message. At the evening service the pastor brought a message on "The Palm-tree Christian." The sessions were well attended and much good seed was sown.

* * * *

Bear Creek Quarterly Meeting was held at Earlham, (Ia.) on February 8 and 9, 1930, and had the unusual record of having every pastor in the Quarterly Meeting present, besides Yearly Meeting Superintendent Moses T. Mendenhall,

WANTED

Information about West Branch (Ohio) Monthly Meeting, books, records, or letters. Also about Mendenhall, Pearson, Jones, Swallow, McClure and Wells families of this meeting. Robert L. Straker, Troy, Ohio.

and President H. Linneus McCracken of Penn College. The Quarterly Meeting as a whole was exceptionally good and all sessions were well attended. President McCracken gave an inspirational address on Saturday morning, on "The Business of Being a Parent." The usual business meeting was held in the afternoon. On Sunday morning and evening M. T. Mendenhall had charge of the services, and John McCracken spoke in the afternoon. The Junior Choir furnished the music for the evening meeting. The pastor, Simon N. Hester, attended the Pastors' Short Course, held at Oskaloosa, Ia., February 17-21. The church is planning a two-weeks' series of meetings, to terminate on Easter Sunday.

* * * *

Gate Quarterly Meeting was held at Gate, Okla., February 21-23. The pastor of Liberal Friends Church brought stirring messages Friday afternoon and night, and also Saturday morning. Friends were glad for the positive Gospel truth that he gave. The business session was marked by the presence of real Christian fellowship and love. Marie Brown, from Texas, brought a strong message, Saturday evening, on the dangers of sleeping and "being at ease in Zion." Sunday morning, Lance B. Brady spoke on some very practical and vital phases of Christian conduct. Some very unusual and interesting features were introduced at the Christian Endeavor session Sunday afternoon. The entire program which was arranged by Sylvia Arnett, was attended by the greatest interest, and felt by all to be educational as well as inspirational. Friends are glad to report that the sessions of the Quarterly Meeting were of the type they had longed and prayed for. Christ was in the midst, and these were "times of refreshing."

* * * *

Friends of Paoli, Indiana, began a series of meetings on February 23. Bartlett Morris, of Beech Grove meeting near town, assisted the pastor, Albert L. Copeland. On March 2, the Bible school gave its entire offering of nearly forty dollars for the support of Fred McMillan. Some weeks ago a physician and wife made a trip to Florida by automobile and returning came through the mountains of eastern Tennessee. The doctor related in monthly meeting last month that he saw a conspicuous stone in a little burial ground in the mountains and was drawn to examine it. It was marked, "To Our Beloved Doctor." The doctor's personal interest and narrative no doubt helped to increase the special offering, a generous portion of which was the doctor's contribution.

* * * *

For three hundred years Friends have been interested in an aggressive social program for the followers of Jesus. It

WESTTOWN SCHOOL

Founded 1799

A co-educational country boarding school
maintained by Philadelphia Yearly Meeting

For catalog and information address

JAMES F. WALKER, Principal
WESTTOWN, PA.

avails one little to be filled with the spirit of Christ if that spirit does not manifest itself in a very real service to humanity. Perhaps the greatest cause of our failure is the lack of information concerning the outstanding needs of society. With this thought in mind, Brooklyn Friends Meeting has planned a series of Sunday evening meetings which will be addressed by the best informed leaders in various fields of social reform. The series will begin on March 16. The Brooklyn Federation of Churches is co-operating with us in this enterprise. The first speaker will be Dr. Henry Hodgkin, a leader for a number of years in the mission work of China, and no one is better informed than he on the problems of the Far East. He has recently come to America to take a place of leadership in educational work in the Society of Friends. He will speak on "Christian Thinking and the Far East". Other speakers already booked are Bishop Francis J. McConnell and Frederick J. Libby.

* * * *

Ella Newlin, a minister from Iowa, gave a message at the Morning service at First Friends Church, 17th and Toberman streets, Los Angeles, California, on February 23, and her plain Quaker dress looked very charming. She was accompanied by her husband, Abner Newlin. They are members of Bear Creek, Iowa (Conservative) Meeting and are at Pasadena for the winter. Lydia Michener, also of Pasadena, brought them over in the Michener auto, and gave a talk on war and peace at the opening of the Sabbath school. Mrs.

Michener represents the National Council for the Prevention of War. On February 25 fourteen men of the church Brotherhood attended the Mens' banquet at East Whittier church. Ernest Bysshe, pastor of First Friends church in Long Beach, gave an inspiring message on "Grasshoppers." At the prayer meeting hour on February 19 Mrs. Norton of the Belgian Evangelical Mission gave an account of the work in Belgium. The talk was very interesting. Eleven new names were recently added to the active membership list of the church.

* * * *

The "Pathfinder" class of the Hortonville, Indiana Friends Sunday School met February 28, 1930, at the home of Mr. and Mrs. John Christy, for their regular meeting of study and play. The meeting was in charge of the president Jess Collins, with Fannie Kiser acting as secretary for the evening. The meeting was opened by Bible reading, songs and prayer, followed by the business of the evening, after which the lesson was presented by Mrs. Jehu Reagan in a very interesting way, the subject being "How to Face Life Without Worry." This was followed by a round table discussion by the class. George and Reba Moore presented "Bargain Day" in dialogue form which was very much enjoyed by every one present. Jehu Reagan gave a short talk on "Character Study" after which George Moore made mention of the birthdays of noted people which occurred in February and read one of Longfellow's poems in honor of the birthday of that great author. After the program games and contests were much enjoyed. The hostess served wafers in heart pockets and Eskimo pies.

* * * *

W. L. Reynolds gave an interesting report at the Sunday morning church service, Lynnville, Iowa, of the Interdenominational study conference on Church and World Peace which he attended at Chicago, February 25-28. Interest is being shown in the C. E. work by the young people. Charlotte Weber, high school instructor, is serving as chorister and at each meeting after the devotional service the Frank Dell Visual Educational slides are shown with com-

EASTER PROGRAM MATERIAL

It is already time to start planning your Easter service. We have prepared a suggestive list of plays, programs and services which we shall be glad to send on request.

FRIENDS BOOK AND SUPPLY HOUSE

101 South Eighth Street
Richmond, Indiana

ments by the pastor. A C. E. Quarterly Meeting has been organized which includes the young people from the following churches: Lynnville, Center, Sugar Creek, Oak Grove, and Searsboro. A number of delegates attended the meeting which was held at Searsboro, March 1, 1930.

* * * *

President B. O. Skinner of Wilmington College, Wilmington, Ohio, spoke at the Friends Church, Martinsville, Ohio, on Sunday morning, March 9.

* * * *

Leanah Hobson and her husband of Whittier, California, are planning to be in Indiana by June 15 and have a concern for service within the limits of Western Yearly Meeting. They wish to be of service at Quarterly Meetings and week-end occasions as opportunity may offer. They hope also to attend Western and Indiana Yearly Meetings. Meetings desiring visits from them should notify the General Superintendent of Western Yearly Meeting, Richard R. Newby, Plainfield, Indiana.

* * * *

On the 19th of January, E. Howard and Ruth P. Brown began a series of meetings at Westfield, Indiana Friends Church, which continued for two weeks. Most of the time the weather was bad, and the attendance was not what Friends had hoped it would be. Howard Brown preached the gospel faithfully and with much power, and tenderness. The good-sized chorus was faithful to Ruth Brown, who directed the song service. Special music was rendered at each evening meeting. There were some conversions and renewals, and it is believed much good was accomplished which was not manifest at the time.

* * * *

On the evening of Sunday March 2, Detroit Friends had the pleasure of being entertained by a Seth Parker program given under the auspices of the Christian Endeavor organization. The meeting was attended by about one hundred persons, who found it well worth their while. Charlie Daniels took the part of Seth, and Jennie Hammond the part of Ma Parker. Others in the cast were: Ernest Hammond as the doctor; Elmer Montague as the captain; Florence Wooster as Lizzie; Frank Waddington as Laith; Elsie Waddington as Mrs. Hooper; and Harry Waddington as John. The setting had been made, as much as possible, to resemble the living room of an old farmhouse, and the program was such a success that it would have done credit to the characters of radio fame themselves.

BIRTHS

BARRETT—To Leigh R. and Elizabeth Barrett, Friendswood, Texas, February 23, 1930, a son, Donovan Leigh.

DILLON—To Walter and Esther Wol-

Peruse It and Practice It

Timely Topics Tersely Told

"Their Works Do Follow Them"

THERE is a growing conviction among thoughtful Christian people that a "life time" tenure of property is not the end of the owner's responsibility.

Stewardship does not stop with the end of life. We are responsible for what happens to our possessions after our departure. Our last will and testament offers the final opportunity to discharge our obligations of stewardship.

"What did he leave?" was asked by a "mercenary minded" relative of a wealthy man who had "shuffled off this mortal coil." "He left everything," was the quick reply of the lawyer who was attempting to settle the estate. Now this worthwhile question is being raised by people of conscience. "For what worthy purpose did he leave it?"

Ownership of property brings with it a moral obligation, not only to properly administer the property with which we have been entrusted during life, but also to provide for its wise distribution after death.

Only a few days ago I was in company with a loyal Friend who has been trying to discover a way to perpetuate the interests of the Kingdom of Heaven even after the time when she could no longer devote her life to the cause for which she has given her time and means in unselfish service.

The suggestion of the Annuity Bond to which reference was made in last week's issue of THE AMERICAN FRIEND did not meet the situation, owing to the condition of the estate which does not, at this time, provide means available for the purchase of an Annuity Bond.

The next suggestion offered was readily received and will be acted upon, viz.: "Write a will and after the individuals or interests which must be provided for have been given stated amounts then make the American Friends Board of Missions the residuary legatee of the estate."

The policy of the Mission Board in the matter of bequests can be briefly stated as follows:

First. The testator can designate the field and purpose for which the amount expressed in the will is to be used.

Second. By action of the Board, all undesignated amounts received from bequests are divided equally between the Permanent Investment Fund and the Building Fund in order that permanent income for the work and permanent improvements on the field may be benefited alike.

The American Friends Board of Missions is an incorporated body and fully authorized to receive and administer bequest funds. Those who contemplate remembering the missionary work in their wills are invited to use the following approved form of bequests.

"I hereby give and bequeath to the American Friends Board of Missions, incorporated under the laws of the State of Indiana, \$....., to be paid to the Treasurer of said Board, whose receipt shall be sufficient acceptance to my executors therefor."

There are many Friends throughout the Five Years Meeting who could, to splendid advantage, include a paragraph in their wills that would either state a definite amount for the Mission work of Friends or make the American Friends Board of Missions the residuary legatee of their estate and of such it could be truly said, "Their works do follow them." C. O. W.

don Dillon, Northbranch, Kansas, January 3, 1930, a son, John Edwin.

HIATT—To Howard and Mrs. Hiatt, Martinsville, Ohio, March 2, 1930, a daughter, Eleanor Jane.

WEST—To William H. and Mrs. West, Martinsville, Ohio, February 25, 1930, a son, William Arthur.

MARRIAGES

BUTLER-HAWORTH—At Danville, Indiana, February 15, 1930, Smythie Hadley Haworth and J. Irvin Butler of Greenfield, Indiana. S. A. Hayworth, minister. They will reside at Danville.

LINDLEY-WILKINS—At Poplar Ridge parsonage, Carmel, Indiana, February 21, 1930, Della Wilkins of Carthage, and Edward K. Lindley of Mooresville. M. Addie Christie, minister. At home in Bethel near Mooresville, Indiana.

DEATHS

BEAL—At his home in Minneapolis, months' illness, Dr. William O. Beal, aged fifty-six years. Born in Rollin Michigan, he had received degrees from Earlham and Haverford Colleges, and from the University of Chicago, and had taught at the University of Minnesota for seventeen years, latterly as chairman of the astronomy department. He is survived by his wife, Linora Beal, and four sons, Charles, Robert, Clifford, and James. He had a keen interest and concern for the Minneapolis Friends meeting. For a number of years he had served as clerk, and for several successive summers had been instrumental in securing speakers on Sundays when the pastor was out of town.

CRYDER—At her home near Londonderry, Ohio, February 27, 1930, Elmira Jane, widow of David Cryder, and daughter of Jacob and Nancy Dixon Calvert, in her seventy-third year. She was born and spent her life here and since her seventeenth year has been a member of Londonderry Friends Meeting and for many years was an elder and a Bible school teacher. Four children survive: Madge, Cassius, Blanche Cutright, and Lawrence. Funeral services were in charge of Fremont Milner, Leesburg, Ohio, and the local pastor, Ralph Perry.

GREEN—At Denver, Colorado, February 12, 1930, Isaac A. Green, in his eighty-second year. Born at Leesburg, Ohio, he was a lifelong member of Friends, an earnest Christian, and a minister of the gospel. Funeral service was in charge of I. N. Stanley, pastor at Denver.

HADLEY—At her home in Northbranch, Kansas, February 11, 1930, Eliza Jane, daughter of Sylvanus and Mary Palin, and wife of Simon Hadley, in her eighty-third year. She was a birthright member of Friends Church, and is survived by two sons and five daughters. Funeral services were conducted by the pastor, L. L. Craven. Interment beside her husband in the Northbranch cemetery.

HARRIS—At the home of her daughter, Mrs. P. A. Harden, Pleasant Garden, N. C., January 11, 1930, Harriet Lindley Harris, in her seventy-fourth year. She retained her membership with South Fork Friends Meeting, Snow Camp, N. C., where she was laid to rest by the side of her husband, who preceded her many years ago, the funeral services being conducted by Thomas F. Andrew. For her it was a real joy to contribute to the

upbuilding of God's Kingdom through the church and missionary society. Her Christian life was a beautiful example to others. The South Fork Missionary Society paid a loving tribute to her memory as one whose presence was an inspiration and whose helpfulness was deeply appreciated.

HOWARD—At her home in Marshalltown, Iowa, February 24, 1930, Samantha, widow of Joseph S. Howard, and daughter of John and Nellie Stevens Chance, in her 83rd year. Born in Ohio, she went to Iowa in 1868 and kept house for her brother and was married to Joseph Howard in 1877. Her husband died nine years later and she continued on the farm until her sons were grown, moving to Marshalltown in 1909. She became a Christian in early life and was a member of Friends at Liberty until coming to Marshalltown. Funeral services at the Friends Church were conducted by Charles O. Whitely. Interment in the Bangor Cemetery.

PEARSON—At the home of his daughter, Grace Small of Broken Arrow, Oklahoma, February 7, 1930, Stanton Pearson, son of Peter and Eunice Pearson, at the age of 85 years. Born near Kokomo, Indiana, he moved west with his parents, locating at Tonganoxie, Kansas, in 1867. He was married in 1871 to Lizzie Stanton and ten children were born to them, nine of whom are still living. Bereft of his wife in 1896, he married Charlotte Wilson of Bangor, Iowa, in 1900, who preceded him in death seven years ago. A lifelong member of Friends he was always devoted to the church and the cause of Christ. Tonganoxie Friends Church owes much to his thoughtful care and counsel.

TROTH—At the Highland County Hospital, Hillsboro, Ohio, February 21, 1930, after a very serious operation, Florence Belle Troth, aged 44 years. She was a member of Fall Creek Friends Church, was interested in every good work, and will be sorely missed by her mother and sisters, the church and community. Funeral services at Fall Creek, conducted by the pastor, W. E. Bogan, assisted by J. L. Montgomery.

WHITE—At Baltimore, Maryland, November 22, 1929, Richard Janney White, son of Francis and Jane E. White. He was born June 9, 1867, and was a birthright Friend. For over thirty years he served as Treasurer of the Baltimore Yearly Meeting, and took an active interest in the Monthly and Yearly Meeting work, being an Elder in Baltimore Monthly Meeting. He was an active Trustee of John S. Hopkins Hospital, and aided many young people in securing an education. He is survived by his widow, Janet M. White, and three daughters, Jane E., Janet M., Jr., and Esther H. White.

WHITE—At Baltimore, Maryland, February 19, 1930, Francis A. White, son of Francis and Jane E. White, aged 69 years. A birthright Friend and a member of Baltimore Monthly Meeting, he was active in the business affairs of the Meeting, and for the past several years Treasurer of the Evangelistic and Church Extension Committee of the Yearly Meeting. He was an Overseer in Baltimore Monthly Meeting. He was for many years a Trustee of Haverford College, President of the Baltimore Y. M. C. A., and a member of the Advisory Committee of the Hospital for the Women of Maryland, at Baltimore. He is survived by his widow, Sarah Ellicott White.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 6213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Losling Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN

First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmont car to Linwood Ave. Bible School 10:30 a. m. Meetings for Worship 11:00 a. m. Christian Endeavor 6:30 p. m. Send names and addresses of people coming to Detroit to Arthur George Thorp, Clerk, 1713 Glynn Court. Telephone Longfellow 2619.

LOS ANGELES, CALIFORNIA

Friends Meeting, 950 W. 17th St., corner of Toberman. Sabbath Meeting for worship, 11 a. m. Bible School, 9:45 a. m. Ernest Lamb, Minister

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